The LUTHERAN

PUBLIC CONFESSION

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

37, No. 26

MARCH 30, 1955

0 CENTS

ONLY THE INSIDE

ONCE THERE WAS a man who owned a house. He painted the kitchen. He papered a bedroom.

One day his wife said to him, "The outside of the house ought to be painted." He replied, "There's enough to be done inside, without doing anything outside."

SO HE LAID a new floor in the dining room. He repaired the plumbing. His wife said, "The outside of the house needs repairing." But he replied, "No, there's enough to be done inside, without spending money on the outside."

So he rewired the house. He installed new lighting fixtures. By this time his wife was saying, "The house needs a new roof." But his reply was the same, "There's too much to be done inside. Needless to say, the house went to rui because of his failure to recognize th right value of things.

THE SAME KIND of reply is the stock-i trade of church members who oppos benevolence. "There's enough to be don at home, without sending our money t other parts of the world." Actually, th whole world is our house, in which Go has placed us. We may live "on the i side," in our local congregations and com munities, but God has given us equal r sponsibility for the "outside"—the whol broad world of men created in his imag and for whom Christ died.

—CLAYTON G. VAN DEUSEN

The LUTHERAN News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
George H. Straley, Robert E. Huldschiner, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershe S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., the Rev. Ernest J. Hoh, Litt.D., Donald Forsythe, John George Kurzenknabe, the Rev. George E. Meetze, W. Emerson Reck, Litt.D., the Rev. Paul Valentiner
PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvan H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. John E. Boyson, Associa Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1955, by the United Lutheran Publication House. Printed in U.S.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 18

THIS WEEK in The LUTHERAN

REUNION IN VIENNA, 1955 - - - - By Stewart W. Herman 12
East and West shake hands at Lutheran World Federation meeting

WHO IS MY NEIGHBOR? - - - - - - - - By Jean Tohl 17
A congregation gets valuable results from a community survey

DISCIPLESHIP IS A PERSONAL EXPERIENCE - By Frederick K. Wentz 21

PRAYER POWERED THE PROGRAM - - By Ruth Juram Smith 24
A conference-wide evangelism effort scores unusual success

GERMANS CALL IT "THE QUIET WEEK" - - By Benjamin Lotz 28

NEWS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes - - - - - - - - - - By Elis Gulin 10

Washington: Mental Health Study - - By Robert E. Van Deusen 11

News in the Churches:

Central States - - Paul Wiegman 36
Indiana - - - - - R. H. Heine 37
Md.: Hagerstown - - W. P. Ard 39
Minnesota - - - P. L. Wetzler 40
Ohio - - - - - E. R. Walborn 42
Pacific Southwest - H. L. Logan 43
Pa.: Allentown - H. W. Snyder, Jr. 44
Rocky Mountain - O. F. Weaver 38

Campus - - - - - - - 41
Deceased - - - - - - 49

FEATURES

Five Make a Family: A Saturday at Home - By Margaret A. J. Irvin 30

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 32

Books - - - - - - - - - - - - - - - - - - 34

In Conclusion - - - - - - - - - - - - - - - - 50

COVER PICTURE. The Rev. Henry Luffberry kneels before altar at Tabernacle Church, Philadelphia. Tabernacle's Palm Sunday service will be telecast to a nation-wide audience April 3.

THE CHURCH IN THE NEWS

Chinese say their churches thrive

A Swede who had been a missionary in China 25 years, the Rev. Gustav Nystrom, went back to China in January as an interpreter for Dag Hammarskjold. This month a report of his visit, published in Stockholm, reached the U.S. In Peking he had a four-hour talk with a Chinese Lutheran, Marcus Ch'en, who was president of Chungking Theological Seminary before Reds conquered China. Mr. Ch'en is now "a convinced and accepted Communist," but continues to be "a Bible-believing Christian," said Mr. Nystrom.

"We no longer need to send funds to the China Christians," Mr. Nystrom reported. "They are able to support themselves." The fact that the Ch'ens were staying at the best Peking hotel, where Mr. Hammarskjold's UN representatives were quartered during talks regarding the 11 imprisoned U.S. airmen, was evidence of the prosperity of church leaders who are faithful to the Red government.

Lutheran congregations are "active" in Hupeh province—a field developed by the Swedish Missionary Society—Mr. Ch'en said. Some members quit after the Communist victory, and a few pastors gave up their ministry. But "the Christian work has continued." There are three Protestant theological seminaries in China, with 200 students.

Pastors get instruction

A half-dozen reports about Mr. Ch'en filtered out of China in recent months. The 71-year-old vice president of the United Church (formed in China in response to Communist pressure) had graduated from Wheaton College in Illinois in 1922. His study of communism, he says, taught him to "hate, oppose, and despise America more than ever." He has been drawn "closer to pure, loving friendship for Russia."

China's Premier Chou En-lai h avoided a head-on clash with Christia Many Protestant churches which w closed in 1950 were reopened last ye There was an increased number of ba tisms in 1954. "The Christian Chur should be one of the co-operating grou in China," said Chou. "Christianity is progressive religion. If we should d stroy all churches, something worse th Christianity might arise. We must n lose a million Protestant Christians China because of a few bad eleme among them. We cannot destroy religi overnight."

Reds tried to straighten out the "ba elements. Protestant and Roman Ca olic clergy have been required to atte five weeks of lectures on Red doctri Those who attend are given "certifica of permission to preach." Others a severely punished.

Chinese are attempting to upset R man Catholic allegiance to the Vatic and unite Protestants and Catholics. 203 Roman Catholic churches in fo provinces (Shensi, Kiangsu, Anhw Hopei) 162 have been taken by the g ernment for use as offices, schools, gra aries, or prisons. Of 6,475 Roman Ca olic missionaries in China in 1949, th were only 71 there this month. All b 10 of the 4,200 Protestant missionar are out.

More loyalty in California

Two years ago the California legis ture decided that churches of the st won't be exempt from property tax u

s their officials sign loyalty oaths. They ist declare their churches do not "ad- cate overthrow of the United States or e State of California by force or vio- nce." This year the legislature received new proposal: to deny tax exemption churches which allow their property be used by individuals or organizations ted as subversive by the U.S. attorney neral.

Such legislation would "spread fear d suspicion of every proposed speaker," id the San Francisco Presbytery. It learly violates the principle of the paration of church and state because attempts to abridge the right of or- nizations, including churches, to ex- cise constitutional guarantees of free- m of speech."

The Northern California Council of nurches said the proposed legislation is nother attempt to produce conformity a way that does not establish loyalty."

A Unitarian church in Palo Alto, hich has paid its state tax because it fuses to sign the loyalty oath, said its embers "reserve the right to worship ithout being dictated to by the state . In this time of fear, intolerance, and justice, it is the duty of the church nstantly to remind men that these forces are destructive and ungodly, and must be opposed with all the strength the church has at its disposal."

Lutherans appeal to Supreme Court

The Wisconsin Supreme Court said Wisconsin Synod Lutherans can't build a high school in Wauwatosa, a Milwaukee suburb. A zoning ordinance permits public high schools in the residential community, but bars parochial schools. This month the Wisconsin Lutherans took their case to the U.S. Supreme Court.

Other state courts have ruled that private schools cannot be prohibited in sections where public schools are allowed. Lutherans argue that the Wisconsin ruling violates the 14th amendment to the U.S. constitution (all citizens entitled to "equal protection of the laws").

Roman Catholic and Jewish groups have rated the Wauwatosa case as highly important in their own school plans. The American Jewish Congress will file a brief supporting the Lutherans if the Supreme Court agrees to hear the case. It is the first time the court has been asked to rule on the right to build a private school. The situation seriously involves Roman Catholic parochial schools.

WITNESSES AGAINST UMT

ores of churchmen were among 115 witnesses testifying against Universal Military raining at a U.S. Congressional hearing this month. UMT bill seems likely to lose

Witnesses win in Supreme Court

A Jehovah's Witness, Anthony T. Sicurella, told his draft board he would go to war if commanded by Jehovah, but would refuse to take part in "the carnal warfare of the world." He was convicted as a draft dodger when Selective Service officials claimed he was not opposed to "participation in war in any form."

The U.S. Supreme Court reversed the decision this month, giving Mr. Sicurella draft exemption. "The petitioner's willingness to fight on the orders of Jehovah," said Justice Tom Clark, "is tempered by the fact that, so far as we know, the history [of Jehovah's Witnesses] records no such commands since biblical times."

Two other Witnesses were granted exemption by the Supreme Court. A fourth failed to get classification as a conscientious objector because the court thought there was doubt about the sincerity of his conviction.

New rates set for fund raising

Prices went up this month for help offered by the Lutheran Laymen's Movement in congregational building fund campaigns. The United Lutheran Church stewardship organization has two men, Edmund R. Foehl and Ira Angstadt, assisting congregations in raising money.

Fee for the "Residential Direction Plan," Dr. Henry Endress stated, is now $1,335. For this amount a counselor spends a week in a congregation in organizing the appeal, and comes back for two days of assistance later in the campaign. The "Consultative Campaign Plan" fee is $1,035, and includes five visits for organization and training.

"We are operating on an 'at cost' basis as we, a ULCA agency, serve the church in this special field," said Dr. Endress. Campaigns in 31 congregations under LLM direction brought pledges of $1,956,720. Twenty-nine churches ha requested LLM assistance since Jan. An additional counselor may soon added to the two-man staff.

CHURCH BEFORE SCHOOL

High school pupils attend 20-minute se ice in Youngstown, O., church at 7:

Religion in school

Public school leaders think there is way a teacher may "convey to his s dents the significance of religion in h man affairs," Dr. Eugene E. Dawson ported. Dr. Dawson is directing a tw year pilot project in 15 teachers' colleg The purpose is to develop methods teaching the importance of religion wi out promoting the beliefs of any speci church group.

"We aren't trying to make Jews Catholics or Protestants or nonbeliev out of our students when we teach ligion," said Dr. Dawson. "Education incomplete which is devoid of the ligious dimension. If we are genuin serious about educating the whole s dent, we must be sensitive in our tea ing to the impact religion has made

r culture," he declared.

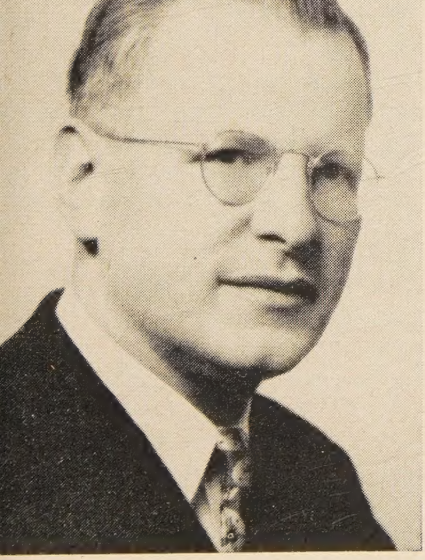
Public schools must create a climate vorable to the development of individ- l religious commitments nurtured in e home and church, it was stated at a tional Education Association study up session in Chicago this month. The ed is becoming "increasingly critical," was said.

Teaching "religious values" in public hool is "one of the most important" and o "most baffling" of problems facing ucators, Dr. Will C. Crawford told hoolmen at a convention in Denver. How can public schools refute the arge that they are godless, and at the me time teach moral and spiritual lues in a way that will satisfy all re- gious faiths?"

ngsam elected at Cincinnati

The president of Gettysburg College, r. Walter C. Langsam, was elected March 17 as president of the University of Cincinnati, a city-owned school with 13,126 students. Dr. Langsam came to Gettysburg in 1952 after seven years as president of Wagner College.

Dr. Langsam is author of a half-dozen textbooks in history, and formerly taught at Columbia University. He is a member of the ULC Board of Publication. His work in Cincinnati begins Sept. 1.



DR. WALTER CONSUELO LANGSAM
Leaving Gettysburg

Spain marriage pact is off

U.S. officials said this month they have dropped plans for giving the Roman Catholic Church the authority to veto marriages of American personnel sent to Spain.

A working agreement, rather than a formal contract, will be put in effect. Americans will be regulated by local Spanish laws regarding contracting marriages with Spaniards, but there will be no written document.

Chaplains at U.S. military bases in Spain will be permitted to conduct religious services for U.S. personnel, and may solemnize the marriages of non-Catholic Americans. An American Roman Catholic may not marry a Spanish Catholic outside the church. Chaplains will be prohibited from solemnizing such marriages. An American non-Catholic wishing to marry a Spanish Catholic must secure the approval of Spain's church officials.

Delay on new hymnal

The optimistic prediction had been that a new service book and hymnal for National Lutheran Council churches would be ready this year, or perhaps by Easter 1956. "If all goes well," said Dr. H. Torrey Walker this month, the hymnal "will be ready for printing" by spring of 1956. Books may be on sale by the end of 1956.

If things don't "go well," the book

will be delayed until 1957, predicted Dr. Walker, manager of the United Lutheran Publication House. Manuscript of the service book has not been completed. Typesetting on the hymnal began recently.

Russians will get Bibles

Baptists and Seventh-day Adventists in Russia have secured permission from the Soviet government to print Bibles, Mr. H. L. Rudy reported this month. It has been 28 years since Bibles were printed in Russia, he said.

The American Bible Society has recently succeeded in shipping Russian-language Bibles to the Soviet Union, Mr. Rudy said at an Adventist conference.

Three million "Upper Rooms"

Methodists rounded out 20 years of publishing a bimonthly devotional magazine, *The Upper Room,* this month, and reported a circulation of 3,049,823—"by far the largest circulation ever achieved by a religious periodical."

Meditations and prayers for each day, intended for individual or family use, make up the little book now printed in 25 languages. An edition for the blind is printed in Braille.

The booklet has scores of competitors, but easily outsells them. Editor J. Manning Potts said he couldn't say why *The Upper Room* has succeeded so far beyond expectation. "We cannot account for it except to say that it has met a need and that God has been in it and blessed it."

Lutherans set publicity record

Duplicating machines at National Lutheran Council headquarters in New York City had turned out 555 news stories and feature articles in 1954, reported Eric W. Modean. From "Slovaks Confer Degrees on Hungarian Bishops," issued Jan. 5, to "Berggrav Impressed by

ERIC W. MODEAN
Newsman at work

Church Life in America" on Dec. 30, t
News Bureau covered American and i
ternational church news more fully th
any other Protestant agency in the U.

The news reports go to hundreds
newspapers and magazines. Twenty
the 1954 releases were on events in t
United Lutheran Church. Forty-six we
on events in other National Luther
Council denominations. A majority
the 555 were regarding the National L
theran Council and its divisions and d
partments.

Chief writer of the Lutheran news h
been Mr. Modean, chief of the NL
News Bureau since 1947. Last summ
he was borrowed by the World Coun
of Churches to direct the reporting ser
ice at the Evanston assembly.

Students don't demand segregation

Lutheran college students in the de
South would not be disturbed if ra
segregation ended this month. At Tex
Lutheran College they were queried

lfred Bockelman of *The Lutheran ndard*. He got 195 answers to a ques-mnaire he circulated on the campus. venty-six per cent said that enrolling gro students at TLC would not offend m. Six per cent thought they would ve if Negroes enrolled. The rest ren't certain.

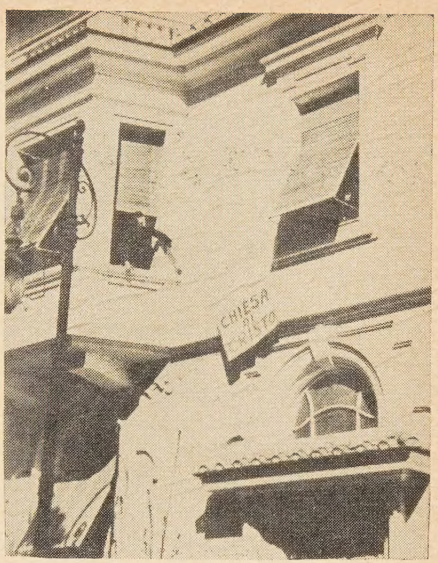
Students thought their parents would only slightly less favorable than they emselves to admission of Negroes at C. Students said they would not mind Negroes attend classes with them, eat the same tables, or live in the college rmitories. On whether they would ac-pt a Negro as a roommate, the percent-e skidded. Sixty per cent said they uld object.

urches influence race attitude

Churches in the South have been "the ggest social force" in influencing South-ners to accept the U.S. Supreme Court cision against race segregation in hools. Lawrence Rogan, education di-ctor of the CIO Textile Workers Union, ve the churches that rating last month ter extensive observation in Virginia d the Carolinas.

Mr. Rogan said "the churches, despite eat opposition, have taken a strong po-ion in favor of integration, and have en a leavening influence." Churches ve been ahead of labor unions in their fect in many communities, he said.

A field worker will be employed by the est Virginia Council of Churches to d communities of the state in an educa-nal program aimed at speeding up cial integration. The bishop of the Prot-tant Episcopal diocese of Arkansas, Bland Mitchell, told a church conven-n in midwinter that "we must accept e Supreme Court decision, not only be-use it is the law but because it is the rit of Christianity as taught in the ble."



LADDERS DIDN'T HELP
Judges are talking about it

Sign war in Rome

Police had a little time to rest last week while Italian judges talked over the question of permitting Texas evangelists to put a sign, *Chiesa di Cristo* (Church of Christ) on their church in Rome.

Three times the police took the sign down. Then the Texans hung a cardboard sign on ropes suspended from the windows (*see photo*), and pulled it out of reach when firemen came after it on ladders.

And so forth

After 146 years the Church of England's rectory in Epworth will belong to Methodists. John Wesley, founder of the Methodist Church, was born in the house when his father was rector of an Anglican parish. Anglicans had been talking about tearing the house down, as too big (17 rooms) for their use. Methodists agreed to buy the house for $14,000 and will convert it into a home for retired clergymen.

World News Notes

MOST AMERICANS know Finland as the country which pays its debts, was at war with Russia, and has its Sibelius. Many do not recognize that Finland is not behind the Iron Curtain and belongs culturally with the Scandinavian countries. This year the Church of Finland is going to celebrate its 800th anniversary, looking back to 400 years before the Reformation and as many years after it. Already in 1548 a disciple of Luther translated the New Testament into Finnish.

For 700 years, until 1809, Finland was one kingdom with Sweden. In those centuries ties were knit which can never be broken. Even today 9 per cent of the population speak Swedish.

"HOW MUCH does Russia control Finland?" Not very much. Finland has been at war with Russia in more than 100 years during the 800 years of its history. Finland is a poor, war-stricken country. Now there is a treaty of friendship between those two countries, pledging that there shall no longer be any wars between them. If Germany attacks Russia through Finland, the Finns will defend their frontiers against the invaders.

The five-year commercial agreement made in 1954 means that 25 per cent of Finnish exports go to Russia, which pays in oil, sugar, flour, and so forth. The Communists, whose leaders were imprisoned during the war, have been free to conduct propaganda, but the total number of Communists now is the same year after year: 20 per cent of the population. The great majority of them are church members, which is an indication that their communism is not primarily political but economic. They protest in this way against injustice in the distribution of wealth.

The Church of Finland includes 95 per cent of the country's population. It cal itself "the People's Church," because or of its major concerns is to make a hom for all classes of society. In all its activ ities—teaching, social work, preaching— the church has always been free. It ha unique opportunities to act as a livin conscience in public affairs. Leade think that the advantages of being a sta church are much greater than the di advantages.

THE WELL-KNOWN STUBBORN sturd ness of the Finnish people is due to th difficult conditions of the country. N only has the eastern neighbor caus troubles. The climate is cold and th soil unfertile. The four million Fin have to work hard to improve their co dition. Christianity plays a considerab part in their existence, both as individua and as a nation. The president of th nation, Juho Paasikivi, whose name revered in all circles of the country, som times ends his speeches by quoting a sa ing from a great national leader of a ce tury ago: "The Finnish people ha caused God so much trouble in the yea past that He cannot forsake us in th years to come."

THE FINNISH PEOPLE have always fe close friendship to America. They loo up to it as the country with immen good will and wealth and a cultural li which is recognized more and more all circles. Since the activities of Herbe Hoover after the First World War, th United States is known to everyone the country which is taking responsib ity for mankind on global terms. In Fi land, the American ideal of justice an freedom for all is seen in a deep Christi context.

—ELIS GULIN, Bishop of Tampere

MENTAL HEALTH STUDY

"More people are treated for mental illness in the United States than for any other kind of illness . . . Six per cent of our total population, or about 9 million people, have serious mental disorders. Unless something more is done to prevent and control mental illness, one out of every twelve children born today will spend part of his life in a mental hospital."

These startling statistics were given by Oveta Culp Hobby, Secretary of Health, Education, and Welfare, in testifying before the House Subcommittee on Health and Science. She urged the passage of legislation which calls for a thorough study of the problem of mental illness and an evaluation of present methods of prevention and treatment.

House and Senate bills providing for such study have the support of the American Medical Association, American Psychiatric Association, and National Mental Health Committee, as well as the Department of Health, Education, and Welfare. With the AMA and the government on the same side of the fence, the bills may go through without much trouble.

Conditions

Reasons for a comprehensive nationwide study are listed in a series of "whereas" clauses, including these:

1. Three-quarters of a million mentally ill and retarded patients are hospitalized on any given day, and 47 per cent of all hospital beds are occupied by mental patients.

2. The direct economic cost of mental illness is over a billion dollars a year, and is increasing at the rate of $100 million a year.

3. Lack of facilities for early intensive treatment and reliance on simple custodial care in mental hospitals have created a tremendous backlog of mentally deteriorated patients.

4. Shortage of professional personnel —psychiatrists, psychologists, nurses, social workers—has hindered progress in the field of mental health.

5. There is a discouraging lag between discovery of new knowledge and skills and their wide application.

6. In some state hospitals, only one-third of newly admitted patients are discharged within a year.

7. Mental illness is frequently a contributing factor to such problems as alcoholism, drug addiction, juvenile delinquency, broken homes.

How will a study help these conditions? Its main function will be to probe and publicize the facts, to search for underlying causes, and to suggest improvements. Researchers will try to find out, for example, why some hospitals have higher discharge rates than others, why modern techniques are not used more widely, why young professional students resist entering the field of mental health.

The study will re-examine the basic assumptions of the treatment of mental illness and will develop new concepts and methods. Hospitals will try out new management procedures as well as care and therapy techniques. Alternative facilities such as cottage plans, nursing homes, and special institutions will be explored.

The eventual responsibility for reform will lie with an aroused public. For too long, individuals and groups concerned with social problems have had a "blind spot" in regard to mental illness. Public apathy must give way to intelligent concern and a demand for action if the problem is to be solved.

—ROBERT E. VAN DEUSEN

REUNION IN VIENNA, 1955

By STEWART W. HERMAN

Lutherans from both sides of the Iron Curtain met in Austrian capital, planned study of freedom and unity

FROM THE TALL STEEPLE of the *Stefansdom* in the heart of Vienna you can peer over the Iron Curtain into Czechoslovakia and Hungary. The significance of this situation, said Bishop Gerhard May in his welcoming words to the Lutheran World Federation's Executive Committee last month, is not merely geographical, but political and religious.

Vienna is one of the few places in the world where the East and West rub elbows every day . . . and frequently poke each other in the ribs. Russians in uniform are relatively rare. I recall seeing only three soldiers in six days—one sauntering down the *Kaertnerstrasse,* one riding by in a streetcar, and one at the wheel of an official car. Neon lights—red, of course—advertise the Soviet Information Office in one of several large buildings in which the Russians seem to be quarantined. Also, there was a busload of travelers, perhaps tourists, from Czechoslovakia, with a red star glowing balefully atop their motor coach.

BELOW THE SURFACE, however, there is constant movement. Suddenly a glass of beer is flung publicly into the faces of two Americans by a Russian who calls for the military police. Suddenly a young Czech figure skater, after participating in the world championship matches, seeks refuge in the West. Missing people reappear, only to have one brother named Hermann turn West and the other named Noel turn East. It is all part of a tense struggle which today divides the world into two cold-warring factions.

Sometimes the East and West shake hands in Vienna. This happened when the Lutheran church leaders of central Europe were invited to participate in a regional conference at the time of the LWF annual meeting. The precedent was established at Trondheim, Norway, in 1953 when representatives of the Scandinavian churches responded to a similar invitation and met with the 20-man Executive Committee for a day. It gives member churches a good opportunity to become intimately acquainted with all phases of LWF activity.

But East and West have drifted so far apart that even a Christian handclasp has become a difficult, dangerous and, at times, dubious matter. And, after shaking hands, what do you say to each other? Here were almost a dozen men from East European People's Democracies—Poland, Czechoslovakia, Hungary, Rumania and Yugoslavia—representing one and one-half million Lutherans of Silesian, Slovakian, Slovenian, Siebenburger and other traditions! In addition to the fact that most of these Lutheran groups were relatively unknown in the West before the great wars, they now live under a political regime vastly different from our own. It must be equally hard for them to try to talk to us.

Dr. Herman heads the program of Lutheran co-operation in Latin America for both the Lutheran World Federation and the U.S. National Lutheran Council.

AUTHOR ADDRESSES EXECUTIVE COMMITTEE MEMBERS

r. Herman translates speech of welcome made by Vienna's Bishop Gerhard May (at :treme right) while Bishop Hanns Lilje of Germany presides and U.S. Lutheran ader Franklin Clark Fry looks on during opening session of Vienna meeting

THREE THINGS ECHOED through their ief presentations. First, they all ex-essed profound gratitude to God for e Lutheran World Federation as a orld-wide fellowship of Christian breth-n. Their gratitude was inspired in part y postwar assistance, and at least one elegation was sincerely thankful for a ess conference which had been ar-nged for them. But the main weight their gratitude seemed to rest upon e fact that more than 50 million Luther-ns stood together on a confession of ith above the ebb and flow of political ilosophies. Furthermore, all of these olated brethren were urgently eager to main in close contact with the great ederation.

Secondly, there was surprising unanim-y—except for Yugoslavia—regarding e increase in candidates for the min-ry. In Poland the number of pastors d risen from 60 (just after the war) to 0. In Slovakia many over-age men can on be pensioned to make room for new aduates. In Rumania the Lutherans ve 50 students in the Union Seminary which was set up in 1949. Listening carefully to everything that was said, it seemed clear that these heartening reports represented, in effect, a genuine token of religious vitality.

Thirdly, no effort was made to inject political considerations into the discussion. Once or twice reference was made to peace, but not in the manner of the notorious "peace" demonstrations in which at least some of the bishops have played a prominent role. In fact, the atmosphere of these contacts between eastern and western Lutherans could only be described as natural and easy. This was due, in great part, to the small size of the meeting and the absence of glaring limelight, such as focussed upon the world meeting at Evanston last summer.

THE SAME Slovak and Hungarian delegations had been at Evanston. In fact, they are already "old hands" at international conferences: Bishops Dezsery and Veto of Hungary and Bishops Chabada, Katina, and Professor Michalko of Czechoslovakia. But the Poles had not

applied for their U.S. visas in time, and now they—Bishop Kotula of Lodz and Prof. Niemczyk of Warsaw—had resumed personal contact with LWF for the first time in nearly 10 years. Bishop Kotula stated that the Polish Lutheran Church of about 220,000 members in 38 congregations is now standing on its own feet, living modestly but not luxuriously. It enjoys equal rights in a land which before the war was 75 per cent Roman Catholic, and is now 90 per cent Catholic.

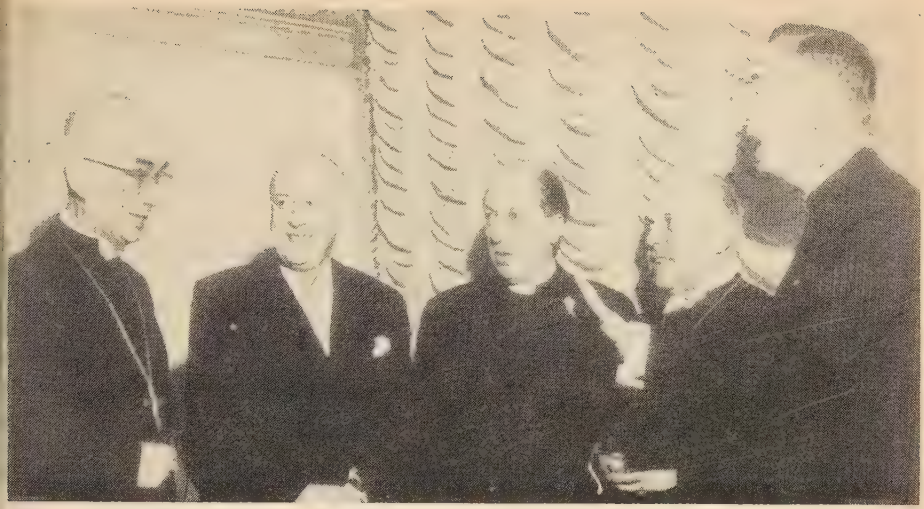
Light was thrown on a very obscure member of the Lutheran family by Superintendent Jiri Cymorek of the Silesian Lutheran Church in Czechoslovakia, commonly known as Teschen. It is a frontier area where Germany, Poland, and Czechoslovakia came together, and has suffered the fate of a political football. Regarded as the very cradle of the Reformation movement in the old Austrian empire, the Lutherans of Teschen were wiped out in the Counter-Reformation period. Since the last World War the seven large congregations totaling 50,000 members have been redivided into 19 congregations served by 24 pastors and a number of lay-preachers. Sermons are preached in both Polish and Czech. (The superintendent apologized for his rusty German, saying that he hadn't much opportunity to practice it lately!) Church attendance is very good—in fact, better than in Austria. For example, one congregation of 2,800 members has an average attendance of 426 at Sunday services.

From Rumania came Bishop Friedrich Mueller, as representative of the Siebenburger Saxons, or Transylvanian Germans, who settled there 800 years ago. He referred to the serious inroads made by neo-paganism (Nazism) and to the danger of regarding faith simply as a cultural heritage. Today the Lutherans of Rumania number approximately 180,000 of German origin and 23,000 Hungarians, plus at least one congregation in Bucharest using the Rumanian tongue.

Austria was an ideal place for this East-West meeting, in spite of the tradition of tyranny with which most of the Danubian people regard the great capital of the old Habsburg empire. The Lutheran Church of Austria is not to blame for the Habsburgs. It is a minority

DR. FRY ADDRESSES "LUTHERAN WEEK" ASSEMBLAGE

Gilded figures look down on crowd of more than 2,000 as U.S. leader speaks at rall



LUTHERAN WORLD FEDERATION LEADERS AT VIENNA

Bishop Gerhard May of Vienna is skeptical, French lay leader Charles Delbruck is amused, LWF Executive Secretary Dr. Carl E. Lund-Quist is a bit shocked and Bishop Hanns Lilje is expectant as Dr. Fry gets across a point to other Federation officials

church, whose members are largely scattered among a predominantly Roman Catholic population which for decades suppressed the Reformation movement. Here Leonhard Kaiser was burned to death in Luther's lifetime, and from here the Salzburgers began their bitter exile which carried them ultimately to Georgia. Lutherans of eastern Europe today have one thing in common: all have suffered for their faith.

IT WAS THE FIRST opportunity for Austria to entertain the representatives of the Lutheran world. So there was a great mass meeting one Wednesday evening in the beautiful *Musikvereinsaal,* and the overflow filled the largest—unheated—Lutheran church downtown. There was a formal lecture in the Senate of the University of Vienna, presided over by the Dean of the Evangelical Faculty of Theology, Dr. Egli, whose prescribed title is "Your Respectability." Even more convivial were the luncheon (*wiener schnitzel,* of course) in the elegant Paris Pallavicini and the reception in the famous *Redouten Rooms* of the imperial palace.

RADIO AND NEWSPAPER attention naturally focussed on these events, as well as on the presentation of a high government honor to Dr. Franklin Clark Fry for American Lutheran help to Austria, and on the premiere of the *Martin Luther* film in one of Vienna's largest theaters. In short, the whole Lutheran church came into the public eye of Austria as has rarely, if ever, happened before. The meetings were held in the *Landtag* or provincial parliament buildings, where every courtesy was extended to the members of the LWF Executive Committee and the staff.

In this framework, the committee transacted its business, elected new members (including Madagascar, Chile and Pomerania) and set the theme for the next LWF World Assembly which is scheduled to meet in the United States in 1957.

THE EXACT WORDING of the theme is not fixed but two great concepts are to be joined in it, namely, unity in Christ and freedom in Christ. Whereas the First Assembly at Lund was devoted to bringing the broken fragments of the Lutheran church together again, and the Second Assembly at Hannover studied the task and responsibility of the church, this Third Assembly will grapple with the whole question of Christian unity in the light of the liberty we have in the Redeemer of the world.

This is, obviously, not only a "theological" subject, but a matter of the utmost importance to the whole Christian church, no less to the brethren behind the Iron Curtain than to the self-styled free peoples of the West. Vienna itself is a living monument to the fact that th Reformation occurred in an era when a of Europe was threatened with engulf ment by the advancing Turks. That dan ger endured for about 150 years and di not recede until 1683 when the last Mos lem siege of Vienna was lifted by a West ern alliance.

It is impossible to predict how long th siege in its modern form will continue But hope can be just as firm and stron today as it was in the 17th century. Wha Lutheran living then under double threa of death could have dared to dream tha the elected representatives of World Lu theranism would be holding such a meet ing of leaders in the battle-scarred capita in 1955? Vienna today has a new plac in church history.

FRUITS OF COMMUNISM

TO MAKE THE COMMUNIST THREAT graphic I catalogue Communists by degrees: There are the "red apple," the "tomato," and the "watermelon" Communists. The red apple Communists are red on the outside but white inside. These are the ones who have been forced to subscribe to Communist propaganda where the Communists are in power but they do not believe in it in their hearts. The masses are red apples, and are the least harmful. The tomato Communists are all red through and through, and are the thoroughly indoctrinated, Moscow-trained, firm believers in this ideology. Watermelon Communists are the ones who appear green on the outside but are red on the inside. These are the most dangerous, as they look harmless but are filled with deep red convictions. Often they are the underground workers. When people in an audience ask what we can do about them, I suggest that we make applesauce from the apples, tomato juice from the tomatoes, and pickles from the watermelon—and eat all of them up. In doing this we will need but two aids —fire and sugar. The fire of enthusiasm and the sugar of love can change all. We just have to be fanatical for our own cause of democracy and world-wide brotherhood.

—From *September Monkey* by INDUK PAHK (Harper)

A NATION THAT SILENCES or intimidates original minds is left only with unoriginal minds and cannot hope to hold its own in the competition of peace or war.

—*Henry Steele Commager,* in FREEDOM, LOYALTY, DISSENT (Oxford)

Who Is My Neighbor?

By JEAN TOHL

Neighborhood survey in area around downtown congregation in Philadelphia taught members a lot about their community

WHEN TWILIGHT FALLS on a city, and lights begin to go on in living-rooms, and people gather around the dinner table, we often catch a glimpse through a window and wish we could walk in the door and sit down to dinner with the family. We can't go around looking through keyholes. But we can get to know the people who live around us and go to our church.

Members of Advent Lutheran Church, downtown at Fifth and Cumberland streets in Philadelphia, decided to take a real look at their community. They hoped to gain an insight into the neighborhood—its people, their needs, and what can be done about them. What constructive and destructive forces were at work in the area around the church? What was the status of juvenile delinquency? Health? Housing conditions? What could the church do to serve the community better?

TWO MEMBERS of Advent Church had participated in a week-end workshop last fall which surveyed the community around the Lutheran Settlement House in a neighboring section of Philadelphia. These two members, Maude Williams and Edith Koch, suggested a similar project at Advent, and the other members began to see the possibilities. Plans were made, and Mrs. Thelma Gack was named co-ordinator between Advent and the Lutheran Social Action Fellowship which had led the workshop at the Settlement House. The Fellowship agreed to make the study with the members of Advent, and several of its members—including Dr. Gustav Wiencke, Sister Betty Amstutz, Herbert Punchard, and George Walton—began the necessary groundwork.

Detailed 1950 census reports and maps had to be secured from City Hall and Washington, D. C. From them, outline maps were mimeographed. Work sheets were then mimeographed on vari-colored paper with each color representing one of the five census tracts involved. In that way, at the end of the study, figures could be compared on all conditions in one tract or on any one situation in all tracts. (A census tract is a section of the city which the government designates so it can make its figures comparable for the same area every time census reports are tabulated.) A number of community agencies were visited by Advent members to secure information about their own neighborhood. A representative or two from every organization in the congregation was enlisted to take part in the INSIDE PHILADELPHIA Workshop.

WHEN THE APPOINTED Saturday came, thirty people were sitting around a long table. They listened as the overall plan was explained. There were to be four work groups:

Mrs. Tohl, a member of the staff of the Board of Parish Education was one of the participants in the "Inside Philadelphia Workshop" she describes.

Group One: Headed by George Walton, this group assembled population statistics, such as the number of whites and nonwhites, ratio of males and females at each age level, amount of education, average income, and nationality of residents of each of the five census tracts. The work groups were given copies of the 1950 U.S. Census of Population for Philadelphia (from U.S. Department of Commerce, Washington, D. C.). From these each group culled the figures that concerned them in the five tracts.

AT THE END of the study, Group One was able to reveal such facts as: 1) The percentage of nonwhite people in the neighborhood was very small—only 2 per cent. 2) Of residents over 25, about as many had no schooling at all as had college education, and the majority had only eighth-grade education. 3) More than half the people earned less than $3,000 per year per family unit (as of 1950), and in one section nearly 40 per cent of the family units or unrelated individuals earned less than $2,000 per year. 4) Of the 11 per cent of foreign-born neighbors, most were from England, Wales and Ireland.

Group Two: Headed by Dr. Wiencke, this group found facts on occupation, age, and marital status of the people in each of the five census tracts. Men, women, and teen-agers found themselves speaking of medians and trends, percentages instead of numbers, and finding themselves mostly pleased with this inside look at their neighborhood.

This group brought out the following: The three types of occupations most common in this area are, among men, factory workers, craftsmen and foremen, and service workers; among women, factory workers, clerical workers, and service workers.

The age figures were of special interest to the church, as they revealed many children and many older people, especially older women. Some of these old people are being served by an organization known as "Meals on Wheels" which supplies at nominal cost a meal a day to the shut-in. They need volunteer drivers to deliver the meals, and some organizations in the church might find this a worthwhile project.

Group Three: Headed by Sister Betty Amstutz and Miss Maude Williams, this group studied dwellings—types, condition, fuel, rent and value—in each census

At the deadline meeting of the Workshop, charts had been made from the fig-

Sister Betty Amstutz points out on census map the location of districts which visitors are to cover.

DISCUSSING THE MEANING OF THE INFORMATION GATHERED
Dr. Wiencke, the discussion leader, is standing at right

ures gathered showing, by figures of bathtubs with showers, the percentage of houses in the area without running water. (1,200 dwelling units were found to be without running water.) Most homes were row houses, and more than half were owner-occupied (except in one census tract—the one with the poorest housing).

ON THE FIRST Saturday afternoon the groups went out for a walk around the neighborhood, each group covering an area designated by Pastor Peter Dexnis. From these observations it was noted that most of the houses were kept in good repair, that there were not many vacancies, and that there were many factories in the area, but few playgrounds. There is one hospital in the community.

Group Four: Headed by Herbert Punchard and Mrs. Emma Koch (the parish worker, and mother of Edith), this group worked on a neighborhood membership map. Large, detailed maps of the neighborhood had been secured from City Hall. These were mounted on the wall, and overlays of transparent plastic were fastened on with masking tape. Then as Mrs. Koch and Mrs. Esther Volkwine went through church and Sunday school membership cards, their committee marked dots on the map overlays to show where adult members, Luther Leaguers, and Sunday school children lived.

This information was especially helpful for follow-up groups, as it revealed the number of members living outside the area—224 homes with members in the area, 165 homes outside the area (plus 24 living far away). There were many children in the neighborhood attending Sunday school from families who were not members, and there were many members who were not bringing their children to Sunday school. These figures opened the door for evangelism visitations.

AT THE TWO EVENING meetings later on, the workshop group discussed the *meaning* of the statistics and information which had been gathered. Numbers took on body in the form of colorful graphs, charts, and maps. Reports were made on juvenile delinquency, the influx of Puerto Ricans, the health situation, redevelopment plans of the neighborhood. Mem-

bers of Advent had been given these assignments earlier.

It was discovered there were no teenage gangs known to be in the neighborhood, but that delinquency of boys was increasing, and girls decreasing. Puerto Ricans were moving into the neighborhood, but they did not want to settle in all-Puerto Rican areas. The church, however, would have to be prepared to take a position on the matter of welcoming them as church members.

The health situation was not good, TB being the biggest problem. In health, this is one of the lowest rated sections of the city. Redevelopment and building plans are good, but they do not include the most blighted area of the community. Some church members may want to act in this matter.

THERE WAS some grumbling among the usually cohesive group: "I already know the neighborhood." "What will it prove?" "The facts will probably be scrapped." But most of the members felt their eyes had been opened.

They compared figures eagerly, and drew conclusions of their own. "We discovered that our neighborhood isn't so bad after all," some commented. They seemed to feel, "Here is some knowledge that will help us," and they searched for it avidly. What they do with it now will decide the success or failure of the workshop.

Several courses of action were outlined for the follow-up. Now that they had an idea of the constructive and destructive forces in the neighborhood, materials to convey the information in attractive form, and a background of living conditions, reports could be presented to each organization in the congregation for discussion and action. A Luther League (there are three Leagues at Advent) might want to make up a canvassing party, and would want the maps for membership drives.

A MEN'S GROUP might want to investigate the redevelopment program and see if it couldn't be modified. Or the men might want to enlist in the "Meals on Wheels" project. A women's group could volunteer as referral visitors for juvenile delinquents. The Missionary Society might want to look into the Puerto Rican situation.

Such information can be used in any active congregation such as Advent. Such spirited groups make for a wiser church, better able to meet the needs of the community intelligently. The INSIDE PHILADELPHIA workshop helped them pull up the shades in their neighborhood and point a spotlight on it for a little while.

IF OUR DEMOCRACY is to flourish it must have criticism, if our government is to function it must have dissent . . . Without criticism abuses will go unrebuked; without dissent our dynamic system will become static. The American people have a stake in the maintenance of the most thorough-going inquisition into American institutions. They have a stake in nonconformity, for they know that the American genius is noncomformist. They have a stake in experimentation of the most radical character, for they know that only those who prove all things can hold fast that which is good.

—*Henry Steele Commager,* in FREEDOM, LOYALTY, DISSENT (Oxford)

Discipleship Is a Personal Experience

By FREDERICK K. WENTZ

Crowds are usually fickle and easily swayed, but to follow Jesus requires deep and loyal allegiance

In the feeding of the five thousand, sus turned a crowd into a banquet. This was unusual procedure, for lead- s generally try to use crowds by lashing eir pent-up emotions and by unleashing eir power. Thus Robespierre used the ob to demand the guillotine. Hitler rred them up to the blood-thirsty ex- rmination of Jews. The American rab- e-rouser urged them to a lynching. The hief Priests raised the cry, "Crucify." It is thrilling to belong to a crowd, and is intoxicating when animal instincts come overpowering in the herd situa- n.

But Jesus produced a banquet. He oke the five thousand up into com- nies comfortably seated on the hillside d then he fed them. It's nice to belong a banqueting company. In such a oup one becomes more of an individual, th one's own tastes and characteristics. llowship is more personal, involving ivate ideas and feelings rather than ss emotions and actions. To break a owd up into a banquet is to raise it to e level of human fellowship, though at may also make the association more perficial, less stirring.

Groupings like these—both the mir- le-seeking, thrill-hunting multitude and e sociable assemblage of diners—are pical of our modern age. People used to live in well-defined communities, meeting their neighbors at work and play, at worship and in the market-place, coming to know the same people in every aspect and activity of life. They experienced actual community. But real neighborhoods are rare in the huge, impersonal cities of today. Instead, we live in masses of humanity—in subways, cafeterias, department stores, office buildings, factories. Our minds are fitted into the molds created by television, movies and magazines, until we are ready to respond to the same appeals, ready to become a shouting crowd at the football game, the political rally, or the revival meeting. Many of us need desperately to belong, so that restless throngs are in the streets seeking a thrilling leader who will make them into a passionate mob. Ours is a mass society.

With the passing of the neighborhood we have also multiplied our voluntary associations. Increased mobility allows each of us to pursue his special interest in company with those of like bent. There is fellowship in this—the fellowship of the bird-watchers, the fellowship of dog-breeders, volleyball players, insurance salesmen, Luther Leaguers, Future Farmers. And of sociable dinners there is no end. The club and the banquet are the very mark of modern American life.

Like Jesus by the Sea of Galilee, his modern followers are beckoning the multitudes and feeding the thousands in sociable companies. Sometimes the

---

. Wentz is professor of church history at Lutheran Southern Seminary, Columbia, uth Carolina.

FEEDING OF THE FIVE THOUSAND
Scene is sculptured in clay by Mastroianni

churches deal with them as crowds in great revivals, huge rallies, or the darkened Sunday school theater. More typically, we emphasize personal participation; we urge each one to join his interest group within the congregation. Often he pursues that to state conventions until he becomes an officer who thereby really belongs! Bishop Berggrav found American churches good at contacting people, but inclined to become mere clubs. And, certainly, of church suppers there is no end.

BUT DO EITHER RALLIES or suppers create actual community? Even Jesus failed to create *Christian* community that way. When the multitude came to him, says the sixth chapter of John's Gospel, they were seeking miracles. And the miracle of the banquet did not satisfy them, for they quickly reverted to herd instincts. Jesus had to withdraw when he perceived "that they were about to come and take him by force to make him king." The banquet experience had proved a shallow one and now the crowd was ready for violence again.

It was the same story in Holy Week. The miracle-seeking multitude shouted "Hosanna" at first, but later in disappointment they joined in the cry of "Crucify."

So today, many of the people who throng in and out of our churches, shouting in our rallies and eating in our fellowship halls, do not find community, at least not community with *him*. Because they are trying to use him or because they find only the casual affability of many church socials, they wander on to something else or they criticize and help crucify.

NOT THAT JESUS was defeated—he knew the answer lay with the disciples

Not crowds, nor banquets, but discipleship creates community that has meaning and power. In the rest of John's sixth chapter Jesus explained to those who remained what it takes really to belong. "I am the bread of life . . . if anyone eats of this bread, he will live." Not banqueting but participation in the Body of Christ makes community. And the chapter that started with crowds coming ended with many former disciples going: "After this many of his disciples drew back and no longer went about with him." Only twelve remained who believed (and one of them was to betray him).

Though he never ceased to minister to the multitude, Jesus found it necessary to define his movement, to discern the Body of Christ anew, to sift the following in search for those who belonged. They turned out to be a few tested disciples who were willing to organize their lives and associations around allegiance to him. The seed and the leaven, the salt and the light issued forth through them alone.

Perhaps we have come to a similar sifting-time for his followers in American churches today. Hosts of people deeply need true community and are seeking it. They may even know that they are really seeking Jesus. However, will they find within our churches the true belonging and fulfillment that stems from allegiance to him? Too many never actually come to know the tested disciples in the midst of all our banquets and clubs. Lacking that they even fail to discern the Body of Christ in the midst of Word and Sacraments. When they do come to know and discern and belong, it is usually with the aid of a special friendship or within a purposeful and intent little group.

How can we evangelize the crowds and club-joiners outside our churches until the crowds and club-joiners inside find their true place in the Body of Christ? Our campaigns to evangelize the unchurched must be accompanied by equally intense efforts to evangelize the too-readily churched!

Once Dwight L. Moody spoke to a professed Christian about the importance of gathering his family together daily for Bible reading and prayer. The other man replied, "Impossible!" Moody asked, "If I gave you five dollars could you get the family together tomorrow morning for prayers?" "Yes, I think I could." In reply to other questions the man acknowledged that he could assemble the household every day as long as the money lasted. Then Moody told him, "It is not impossible; it is only inconvenient." In spite of the supposed impossibility, every normal congregation includes families that pray together once or twice a day. May their number increase.—From *Biographical Preaching for Today* by Andrew W. Blackwood (Abingdon)

Neither John nor any other writer in the New Testament represents God as loving us because Christ died for us. They always show that Christ died for us because God loved us.

—W. T. Conner in *The Cross in the New Testament* (Broadman)

Prayer Powered the Program

By RUTH JURAM SMITH

And even icy midwinter weather did not deter the missioners in Susquehanna Conference's preaching-teaching-reaching effort

WHEN LUTHER'S DAY was fullest and his duties greatest, he extended his hours of prayer. This expresses somewhat the situation of the Central Pennsylvania Synod's Susquehanna Conference as it approached its evangelism mission week. Time for getting ready was much too short. Here was the largest churched area thus far to attempt a simultaneous preaching mission. The designated pre-Lenten date might bring the worst mid-winter weather. So the more earnestly did leaders and members pray as they plunged into the program.

It was no accident then, that with the iciest roads of the season, across a fifty-mile territory, during a field day for "flu" and colds, 600 committee chairmen crowded a training session; that 2,975 leaders responded to three area opening rallies; that 114 out of a possible 124 churches (several even without pastors) participated in the week-long program; and that a total of more than 50,000 persons attended the meetings. Prayer was the power behind the effort.

THE ENTHUSIASM which had overflowed from Lancaster and York earlier in the season ignited ready hearts in Susquehanna's clerical and lay leadership. The resounding acclaim for the Board of Social Missions' evangelism program at the ULCA convention in Toronto added fuel to the desire to go ahead. When mission week, heralded by the theme, "The Indispensable Christ," arrived, and there were resources on hand:

- A huge stack of newspaper clippings

Mrs. Smith is the wife of the Rev. Dr. G. Morris Smith, president of Susquehanna University, Selinsgrove, Pennsylvania.

MISSION WEEK RALLY AT ST. PAUL'S, WILLIAMSPORT
It was one of three area rallies that started the program

FIRST CANDIDATE FOR BAPTISM
Pastor Luther A. Gotwald, Jr. visits his son, born two days before mission began

had accumulated. Thirteen newspapers had given coverage in editorials as well as news items. Seven radio and two TV stations were generous with free time.

- All 73 missioners were on the job—all but one. But here it was merely substituting one "click" for another. Pastor E. Dale Click, associate director of evangelism, assigned by the Board of Social Missions for this area, capably filled the breach until Missioner Dr. Richard Klick, still battling a cold, could arrive.
- Advance visitors, 3,100 of them, had performed a mammoth door-to-door calling project among the membership, when the slush was deepest. But the number contacted was 16,034!
- Choirs for the three area rallies—totaling 372 singers—had polished up the last note.
- Around the tables of many homes, families had been praying. To be exact, 12,411 families had agreed to pray—in auxiliary meetings, cottage prayer meetings, twelve-hour cycles of continuous petition. A little blue devotional booklet distributed to every household well in advance pointed the way for the daily devotions.

WHAT HAPPENED this midwinter week in Central Pennsylvania? The rallies were thrilling. There was big Zion Church, Sunbury, with its entire sanctuary packed, its Sunday school room overflowing, basement well filled! Williamsport and Bloomsburg in simultaneous gatherings were equally inspiring. But rallies were not the heart of this program. The congregation was. What happened in the congregations?

St. Paul's out in the country saw its Easter high of 70 swelled to a "standing room only" of 130. One Susquehanna University student, who was assisting in that church, said, "It's fabulous—you wouldn't believe it if you hadn't seen it yourself."

A rural parish of six churches on the fringe of the conference drew attendances of 200 a night when ice made transportation most hazardous. Another outskirts parish found itself with double-membership crowds. Town and city churches reported excellent response.

All the while the visitors—this time to

TELEPHONE COMMITTEEWOMAN AT WORK
Mrs. S. U. Follmer organizes communications for mission program in rural parish

SOME OF PREACHING MISSION'S LEADERS

Pastors Arthur Lawver (conference president), C. E. Huegel (vice president), G. Martin Ruoss (in charge of Bible study), E. O. Steigerwalt (evangelism chairman), and Harold Ahalt (prayer leader), are shown in photo above in left-to-right order

the unreached in the community—met nightly, prayed, and went forth to make 3,762 calls. Telephone committees kept wires humming that none might fail to know that "tonight was mission night." One woman described the experience, "The greatest value of this evangelism mission is that it is contagious!"

A MEMBER OF A NEIGHBOR communion had telephoned four Lutheran women to attend her parish card party on Wednesday night of mission week. When each was asked, she answered, "No, I'm going to church!"

On her last call the neighbor said, "What's the matter with you Lutherans, going to church so much! You must be awfully good!

"No," responded the Lutheran. "Not good, but bad—and we know it. We want to go to church to learn to be better."

Five days after the mission had ended, Ash Wednesday evening services brought the encouraging reports of "50 more than last year," "50 per cent greater attendance" and "college students out in unprecedented numbers for midweek service."

The part of the program devoted to revitalizing church membership was a success. "One of our Sunday school teachers," reported a local prayer chairman, "is a transformed person! He always was a good teacher. Now he teaches with a new conviction!"

A young choir member participating in the nightly meetings came to the determination that her life was meant for Christian missionary service. The greatest joy among all the visitors in one town church was shown by two young people after their return from a call. From a single visit they had enrolled three persons for the pastor's class and six for the Sunday school.

BUT WHO WERE the "outsiders" brought in? They were the wanderers, those who had come, from many movings, to the community and not yet were enrolled in the church. They were the husbands, or the wives, whose mates had "always been a member of church." They were the father with six unbaptized children, one

n her own child never baptized either; were the thirty in one church who onded to the closing night's call for mitment. They were the members of men's class in another congregation decided to "stay for church" from on. In one home, where father and ng adult daughter had been regular ndants at church, now mother came, . "Our work for the mission began nome!" the young lady was heard to .

A total of 260 children were brought baptism, 383 wanted to transfer memships, and those desiring to reaffirm ir faith were 189.

Conference President Arthur W. Law was chairman of the mission. The v. E. Dale Click provided invaluable dance and advice.

For the 73 missioners and their host stors the daily morning meeting ought a rare fellowship experience. me drove fifty miles a day for the Bible dy, the lectures, the worship. Invigoing was the exchange of progress rets—attendances, stewardship, commitments—all rolling up excitingly to totals beyond expectation.

Pastors and lay workers are anticipating the already-planned post-Easter rally. Here conservation and channeling of newly revealed lay resources will be pointed out. And here the integration of new members into the fullest church-family relationship will be emphasized.

For the laymen and women of this 39,000-member conference there is an aroused enthusiasm. For many it has been a "loosening of this poor, lisping, stammering tongue" when approaching a neighbor about his Savior.

"I have a job on my hands," one visitor said to his pastor after the mission was over. "One of my calls was on an unbeliever! He tried to turn the tables and convince *me!* This was more than I could tackle alone, so my whole committee is helping. We are praying together for this man. I have a job on my hands!"

Susquehanna Conference members know they have a continuing responsibility. But they know too that prayer is the power!

Choir Singers Discuss Evangelism in North Carolina Program

quehanna Conference program described above was one of many "pilot projects" conducted various areas of the United Lutheran Church in recent months. Last September North Carolina gregations held successful mission, included discussion of "Evangelism Through the Choir." Rev. David F. Cooper of Brevard, N. C., spoke to choir members (below) as part of program.

Germans Call It "The Quiet Week"

By BENJAMIN LOTZ

The period from Palm Sunday to Easter mar the greatest events the world has ever know

THE GREATEST WEEK in the whole Christian Year begins with the jubilant "Hosannahs" of Palm Sunday and ends with the triumphant "Alleluias" of Easter Day. The Germans call it *"die stille Woche"*—the quiet week. But they are only partly right. To stress this week with its crowded events merely as a quiet week runs the risk of a sentimentalized Gospel. It is the week of the greatest event the world has ever known.

Since the seventh century, palms or olive branches have been blessed and distributed to the faithful on Palm Sunday. In recent years, the distribution of palms—a custom once entirely obsolete in Lutheran churches—has been revived in some places. If there are no mistaken ideas concerning palms, the distribution adds color and character to the service which is frequently the time, too, of confirmation. Blessing the palms before their distribution, however, is questionable and ought not to be permitted.

MORE IMPORTANT than the bit of palm branch passed out by an usher is the rich import of the propers for the day—particularly the collect, the epistle and the gospel. The collect for Palm Sunday runs like a little Passion History set in an exquisite minature. *"Jesus Christ . . . take upon him our flesh . . . suffer death upon the cross . . . all mankind follow example of his great humility."*

Then follows the epistle, telling ho the eternal Christ left his heavenly thron putting aside his kingly crown, taki upon himself the form of a servant a suffering the death of the cross. T gospel depicts this act, in one phase least, as the Lord rides into David's ci in his glorious humility. This messa is infinitely of more worth than the pie of palm though it has been shaped in t form of the cross.

This is the week of our Lord's passio To make us aware of its importance, t number of services is generally increas in our churches during this week. Whe there are no additional services, the Pa sion History—found in every Comm Service Book—can be read as a priva devotion. Its seven-fold division len itself easily to daily use. As an introdu tion, one section of Hymn 84 and t collect for each day of Holy Week c be used in connection with it.

During the week, particularly Wednesday, Thursday and Friday, an o fice called the *Tenebrae* was used in t medieval church. Fifteen candles plac on a triangular stand were extinguish one after the other as certain lesso particularly from the Lamentations, t ditionally ascribed to Jeremiah, we read. With it was used the Fifty-fi Psalm, which can significantly portr the repentance of God's people as th face the cross. If pastor, organist, ch members and an indispensable, clev carpenter co-operate, they can enrich t

---

The Rev. Mr. Lotz is professor of religion at Susquehanna University.

servance of Wednesday evening during oly Week by reviving this service, em- asizing with the evangelical Lenten ıphasis that befits the pure Gospel.

THURSDAY OF HOLY WEEK is the birth- y of the Holy Communion. It is often lled Maundy Thursday—a French form the *dies mandati,* the day of the com- ındment. On this day, Christ washed e disciples' feet and commanded them love one another. Then when he in- tuted the Lord's Supper he commanded em to observe this sacrament as a pre- ous memorial of his passion.

Those who are traditionally-minded el that this is the proper day to cele- ate the Lord's Supper but with white stments of gladness—befitting a birth- y celebration—and not with the purple le of repentance. In many circles, this the only day that the Lord's Supper is lebrated in the evening. While Christ stituted this sacrament in the night in ıich he was betrayed, it became from e earliest days in the life of the Church e great service for every Lord's Day orning. In this way, Christians were le to receive the sacrament fasting. ıe ancient custom of fasting—praised the catechism by Dr. Luther as a good dily discipline—seems generally to have en retained only by Slovak Lutherans. On Good Friday, in the medieval urch, a *celebration* of Holy Commun- ı seemed incongruous. It was even for- ldden on that day. The consecrated ıfer, preserved from the mass of the evious day, was eaten only by the iest. German and Scandinavian Lu- erans, among others, have never abided this rule.

On Good Friday, the church bells are nerally silenced. Even some Lutherans ape the altar vestments and ornaments even the cross, though not the crucifix with black or purple veils. The use of the Bidding Prayer or the Litany is proper. In many places, the hours from twelve to three are designated for com- munity services. If this choice means the elimination of a service in the parish church, the choice is indeed unfortunate.

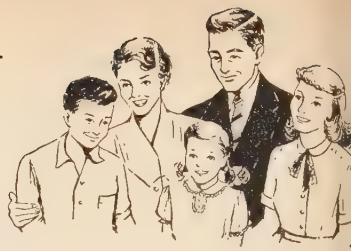
SATURDAY OF HOLY WEEK is tradition- ally called the Great Sabbath. Modern life, with the last minutes devoted to preparation and buying for Easter, has changed the character of this day. It began as a strict fast day, but as the af- ternoon wore on, the faithful looked away from the agony of the crucifixion to the first radiance of Easter Day. This was the time for the kindling of the new fire, the Easter baptisms, and the placing of the Paschal candle on the sanctuary floor at the Gospel side of the altar. This candle would burn at every service for the forty days until the last service on Ascension Day, to signify that the Risen Lord still tarried on earth with his chosen disciples.

On Easter Eve, the church would be decorated to usher in the day of days, the queen of the festivals.

In some places, the Lenten fast is con- sidered to end at noon on the Saturday of Holy Week. In others, sundown on Saturday is the dividing point between Lenten solemnity and the dawn of Easter gladness.

NO CARE is too great and no decora- tions too costly to heighten this great festival of our Lord's resurrection. When every lily and every candle has been put into its proper place, the pastor can gather together those who have been so faithful in this labor of love for a brief service of devotion. Together they can pray the collect for Easter Eve. When this is done, they can return to their homes and await with glad expectancy the dawn of Easter Day.

FIVE MAKE A FAMILY



A Saturday at Home

WHEN I HEARD Claire Mawson's voice on the phone, I was as pleased as though someone had given me a present. "Connie, we're in a jam here about the car tomorrow morning. Could you give me a lift to the eleven o'clock service? Chuck is home for the weekend with his roommate and they want to go to the church where the college quartet is singing. They can take Marilyn to Sunday school and Charlie to that special council meeting, but they can't come back for me. May I beg a ride?"

"Certainly. We'll be only too glad to take you." Then I had an inspiration. "Or how would it be if Dan goes with Charlie? Then I'll have the car right here and it won't matter if the meeting runs a little long?"

Claire's response was so joyful I felt sure she had seen through my suggestion to bring our husbands closer. There has been coolness between them, starting with Charlie's opposition to buying the house next to the parsonage for Paul Symmonds, the assistant pastor. As Dan said just last week, "Why should I bother? If he wants to act as though he's the only man on the council with any business sense, and as though the rest of us were just trying to run the church into debt, let him. I'll stay out of his way."

THE VERY FACT that Dan could talk like that showed how much Charlie's behavior has upset him. Dan comes nearer to going the second mile than I do. Neither of us is really sensitive. When one of us gets ruffled, the other can usually kid him into seeing that perha no harm was meant. Just the same, I the one who gets ruffled and it's D who laughs me out of it far more oft than the other way around. This ti there is just no getting away from t fact that Charlie was unpleasant a stubborn in the meetings and cool whe ever we met. And Dan was not going budge from what he considered the ri position.

"Tell Chuck to beep for Dan and I do the same for you. O.K.?"

AFTER I HAD hung up I went about m work with lighter feet. I wasn't ev jolted when Pete stomped into the kitch on the way to burn the trash in the i cinerator. "You didn't forget that D and I have to have lunch at eleven, d you?" At my blank look he added, "T cubs are going to the museum. Y know!" And, of course, I had know The plans had been made weeks ago.

"What an absent-minded mother y have! I've been thinking about Past Sym's bringing his girl to supper tom row night, and I'm flying around getti ready so we can enjoy it. Your trip g covered up in some far-away corner my brain. Thanks for telling me."

"And you will have lunch ready?"

"Naturally! When did I ever let y go off to the museum hungry? I ne some pay in advance, though." I reach for him but he squirmed away laughi Although he has decided it is sissy to kissed, he likes me to try. One m stage, like the fighting, I guess. Over

ulder, he called back, "Make mine ed beans!" He and the trash baskets ped through the back door.

With Dan and Pete gone for the afnoon, my chores went faster. Dan ally does something helpful for the use Saturday afternoon, but he likes plause while he does it. And much I enjoy being audience, it's almost possible to fit in other things.

The cake I was baking for tomorrow ght's supper turned out to be a masterce. "Woe betide the person who sticks finger on the edge of that icing!" I ttered darkly.

"Mother!" shrieked Karen, dashing om the front door through the house to d me, Barbara Lightman at her heels. he is beautiful. We've seen her!"

"She really is, Mrs. Melton. Really." Before I could say, "Who is?" light wned and I realized they were talking out Nancy, Pastor Sym's best beloved. s she? Tell me about her. I don't even ow whether we're entertaining a blonde a brunette."

"Blonde," said Karen.

"Brunette," said Barbara. They looked each other. "Well, sort of in between." Karen nodded agreement. "The pretst teeth! And laughing eyes. She's l cute."

They fell upon the icing bowl with re cries of delight. "My figure!" baned Barbara, imitating her mother. "What figure?" demanded Karen, elly. Barbara is rather box-like in tline and for a minute I was shocked Karen's lack of tact. However Bara took no offense. Quite the opposite. e began to laugh and Karen joined in. Sobering suddenly, Barbara exclaimed, y store order! I forgot to go! And ere is it? My list!"

"Bet you dropped it at the corner."

"Now I'll go slowly through my pockets. No, that's not it, that's the one from two days ago. Wait! No, this is spelling words I missed. We'll have to go back."

They were off in a flash. I looked at the clock—a whole hour before Susie was due home from Donna Matteo's. Much as I love my family, and much as I should hate to be alone permanently, a little of it is a luxury. It's hard to think straight when there are so many different personalities to consider

Putting the cake safely out of reach, I went to look at the Easter garden the children had started. No, it wasn't far enough along to use for a centerpiece tomorrow. The way it was coming, it should be just about right by Easter, though. I hoped the paper-mache cave tomb would hold out that long, for it was beginning to look a bit dilapidated from much watering of the earth in which it stood.

I was regarding my houseplants with a critical eye when I remembered I hadn't done anything about meeting the DP family the Schmidts are sponsoring. Perhaps they would be in church tomorrow.

There was nothing urgent on my program for the next few minutes. I called Mrs. Schmidt to tell her that if they were in church I wanted to be sure to meet them.

"That's sweet of you, Connie," she said, in her motherly way. "But there's a group of their countrymen have started to meet in the city with a pastor who can conduct the service in their own language. After struggling with English all week, you can see how they want to worship in their own language and meet friends from their homeland."

"Of course. But how are we going to make them feel at home here?"

"There will be ways. Don't worry about that," she chuckled.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Actress?

QUESTION: Mabel, fifteen, has the stage fever. She is determined that the drama is to be her career. She talks more about that than anything else. I have no enthusiasm for her ambition, and Herb is strongly opposed to it. We have tried to talk her out of it, but I think we've made no progress.

With this thing on her mind she neglects her studies and insists that they are neither interesting nor have any relation with what she wants to do. She would like to go to a school of dramatics and get an early start. She has the idea that she can become a great actress.

REPLY: Blind opposition to a young person's aspirations rarely solves a problem. In fact, it is more likely to stimulate the desire to follow her interest. Forced application to school is really no application, for, as a rule, learning is slight unless there is an underlying desire for it. Redirection, or partial substitution, is more likely to succeed.

Accept Mabel's interest in dramatics, and encourage her to take part in such activities whenever she has opportunity—in high school, church, college, or outside groups. Little theater and similar groups may provide worthwhile opportunities. Such activities are likely to accomplish a double purpose: 1) Enable her to express her great interest in acting itself. 2) In a measure, help her to discover what talent she has or does not have, and possibly assist her to a valid orientation.

The girl needs also a better understanding of the fact that, to be a success in the world of drama, one needs first of all a liberal education. The greatest dramatic artists are, as a rule, well-educated people. Lack of such a basic background will almost certainly become a perennial regret and make any large accomplishment impossible. Once she understands this relationship, she may view her school work in a different way.

Mabel should also be helped to realize that only exceptional inherent talent can lead to large success in this field, as in other branches of artistry and other areas of endeavor. Interviews with a few successful actors may improve her orientation if they can be arranged.

In discussing this problem do not fail to include the question of marriage and a career. Efforts to combine marriage and professional acting have often failed. A number of top-flight actresses have given up their professional careers, confessed that they have not been satisfied with them, and expressed a desire for marriage and a family.

Sour

QUESTION: We've been married for seven years and have a little girl of four. Our first years of married life were calm and happy. But about two years ago Will began to change. He is now impolite to me and Marie, and hardly speaks, and generally spends his time in some other part of the house. In the presence of company he makes insulting remarks to me and about me, and the guests look amazed. He tells me nothing about his financial affairs, and he resents questions. I have tried to be a good companion and mother.

REPLY: What is the cause of Will's hanged behavior? That's what you ave to find out. Can you not "set the age" for an unusually pleasant eve- ing—an extraordinary dinner, some ntertaining stories, tactful compli- ients, perhaps a little gift, and all the ffectionate courtesy you can assem- le?

If you can get conversation going, ssure him that you want him to be appy and that you want your home fe to be the best possible. Ask him vhat you can do to make it so. If you nd out what is needed, be sure to act ccordingly, and let it become a per- nanent practice. Be alert for any other ossible moves to improve the situa- ion and keep it right.

It could be that Will is embarrassed r ashamed of something he has done, nd feels he can't show his old disposi- ion or act as he once did. If you take he initiative in laying on the table any aults you feel you have, it may prompt im to "come across" with his.

If you can't get results call in your astor, or arrange for interviews with professional marriage counselor.

proving family life

UESTION: Something more needs to be e by our churches to better prepare our young people for marriage, and to assist married couples to better mutual adjustments, and to finer qualities of parenthood. But I am wondering how much effect this will have on future generations. Even though we succeed in improving marriage and family life today, will that carry forward into future generations, or will it all have to be done over again?

REPLY: The key to your question lies in the fact that "acquired characters (habits, knowledge, appreciation, skills) are not inherited organically. The fact that a father or mother by study, observation, and experimentation acquires better understanding of marriage, family living, and human problems is no indication that the improvement will be handed down to succeeding generations through the germ plasm.

But such acquired qualities, abilities, and skills make for better family life and home environment, and these conditions influence children and young people. They may learn such improved ways of living, and put them into effect in their own homes and in dealing with their children. This is sometimes called "social heredity."

Basically, each generation must start "at scratch" and learn for itself—in home, schools, and community. Failure to learn means a lapse, or at best a stand-still. But out of a "better" home may come the inspiration to study, observe, and experiment.

THE CHRISTIAN HOME is, in fact, by far the most powerful evangelizing agency in the world. Its evangelism, however, is not aggressive; it is persuasive. It proclaims its message, not by words, but by deeds. It does not tell others what they should be; it shows them what they could be. By their gracious influence, Christian homes win more converts than all the preachers put together.

—DAVID R. MACE in *Whom God Hath Joined* (Westminster)

Books for Holy Week

The Passion of the King. By Frederick C. Grant. Macmillan. 107 pages. $2.50.

A New Testament scholar such as Dr. Grant spends a lifetime pulling apart the phra and sentences of the Gospels and examining them under the microscope. We hardly exp eloquence and fervor from such a man when he undertakes to preach Good Friday serm But Dr. Grant surprises us.

"Put out of your mind, for the next three hours, all the usual heavy, lumbering, in lectual approach to religion," says Dr. Grant. Habits of scholarly analysis are not easily abandoned. Dr. Grant remains cautious as to whether he can actually find the Christ of the Christian faith in the first three Gospels. But these sermons are not the place for critical inquiry. "Try to sense what is going on here at Calvary," he urges, "not in three hours of earthly time but in God's hour, an hour of eternity!"

With this purpose, the author has produced truly substantial sermons on the Seven Words from the Cross. They are wrought out of years of intensive study, but testify to faith which transcends scientific thinking.

Voices of the Passion. By O. P. Kretzmann and A. C. Oldsen. Augsburg. 127 pages. $2.

These were Lenten sermons preached in an Indiana church a dozen years ago. Eight individuals who featured in the passion story, plus St. Paul, give first-hand accounts of what they experienced and did. This fictitious autobiography is a risky device, which probably made a great impact on the congregation which first heard the sermons. Some of the overtones have escaped in the course of the publishing process, but there is enough left to appeal to the imagination considerably. Appended to "The Voices" are excellent (500-word) meditations on the Seven Words from the Cross. (The book was first published in 1944, and is reprinted this year.)

Love Speaks from the Cross. By Leslie Badham. Abingdon Press. 64 pages. $1.

An English clergyman writes on the Seven Words with notable literary skill. He tries to describe the train of thought coursing through the minds of those gathered at C vary—the soldiers, dying thief, Mary, Lord himself. They are personal serm speaking directly to our great concerns.

Facing the Cross. By Stanley D. Schne and others. Wartburg Press. 279 pages. $2

Fourteen Lenten series, each consist of six to nine sermons, are sketched out this volume. Most of the sermons are b on three-point outlines, with three or f paragraphs of development of each po This is dehydrated homiletical material which a preacher may add fluid and br to a slow boil before using.

The Voice from the Cross. By Andrew Blackwood, Jr. Baker Book House. 71 pa $1.50.

The name "Blackwood" is no novelty a book of sermons, for the elder And Blackwood has published dozens. This b is by the son, a 40-year-old Presbyter pastor in Columbus.

These are a parish pastor's sermons the Seven Words. They are way ab average in their logical construction, cla of expression, and emotional vigor.

Victory by the Cross. By Theodore Hugg vik. Augsburg (1954). 118 pages. $1.50.

A St. Olaf College professor has wri not only a series of brief meditations on Seven Words but also a series on the sec article of the Apostles' Creed. They are tended for personal or family devoti rather than to prime the pastors' Le pumps. They are clear expressions of ev gelical faith.

rossing the Kidron. By Pastors of the Lu-n Church—Missouri Synod. Concordia 4). 108 pages. $1.25.

dozen Missouri pastors tell the story he climactic events of our Lord's life, n crossing of the Kidron to the cruci-n, plus an additional Easter sermon. is faithful Christian preaching, simple, ct.

ks for Lent

ur Christian Vocation. By John Heuss. Sea- Press. 243 pages. $3.25.

he Seabury Press, established recently ne official press of the Episcopal Church, this its "Lenten Book for 1955." It is Lenten, and will be worth reading any . Dr. Heuss, rector of Trinity Parish, York City, is shocked by the "day-to- triviality" which the "typical church gram offers to the public." He says that many people, the local church is pleasant munity activity where one's children nd Sunday school, where adults go oc-onally, and where one goes during the k to meet other nice people and raise e money so that the church can stay n."

o root out such substitute Christianity, Heuss explores the nature of worship of prayer. In simple, concrete style he ains the meaning and mechanisms of lic and private communion with God.

editations on the Gospel of St. John. By ard N. West. Harper. 189 pages. $2.

his is Harper's "Book for Lent," but will equally valuable in midsummer or next ter. In the Fourth Gospel, "the one con-ing the largest number of spiritual facts," the author, there is a wealth of answers ur great questions. He takes up thirteen he incidents described in the Gospel, t of them exchanges of conversation be-en Jesus and people whose questions he vered.

mong those we encounter are Nico-us Mary and Martha at the grave of brother, Thomas, who was hesitant to eve in the risen Lord. In undramatic reflective style, the author (a clergy- on the staff of the New York Cathe-dral), provides sharp insights into the meaning of familiar sayings.

Meaning of Temptation

Temptation. By Dietrich Bonhoeffer. Translated by Kathleen Downham. Macmillan Company. 47 pages. $1.25.

Dietrich Bonhoeffer drank deeply of the cup of temptation during the church struggle with the Nazis. In the school of Christian experience, informed by the witness of the Word, he discovered that temptation is not a test of strength. It is the loss of strength —"defenceless deliverance into Satan's hands." In the hour of temptation the Christian is abandoned by all men and by God himself.

Victory over temptation is won through Christ *in us*. All we can do is wait—wait like Job on the promises of God's Word. The temptation of Jesus in the wilderness and the temptation of Job show that Satan pursues one aim in all of his machinations: to separate us from God's Word. Not all Christians experience this temptation with the same intensity, but they know that "no temptation is more terrible than to be without temptation."

Even though the work of translation is not uniformly good, this is a rewarding little book on the biblical meaning of temptation for the Christian. H. T. LEHMANN

Philadelphia

The Quest for Truth. By Theodore Dierks. Northwestern Publishing House. 184 pages. $2.50.

For an example of how far some people can go in adapting truth to fit a theory of biblical revelation, this book is excellent. "God," says the author (a Missouri Synod pastor writing for the Wisconsin Synod publishing house) "gave His revelation to man in book form" because "the best method of revealing the truth and transmitting it from generation to generation is naturally through a book." There are genuinely Christian insights in this brief, popular treatise on doctrine, but many of them are vitiated by being forced into a strait-jacket of bibliolatry.

CENTRAL STATES

Missions Thrive In Central States Synod

By PAUL WIEGMAN

OMAHA—News of progress in mission work came from the Central States Synod this month. Laymen in Lee's Summit, Mo., signed up over 50 charter members for a proposed mission in their town without waiting for help from a pastor. Pastor Heintz G. Ritzen has gathered 30 charter members since beginning work for a mission in Ralston, Nebr.

Pastor Fred W. Henkel is ready to organize a mission at Tulsa, Okla., and to buy a church lot. Pastor Robert E. Schlichter is also well along the way toward organization of a mission in Kansas City, Mo. Pastor O. Robert Hibbeler has begun work at Broken Bow, Nebr.

A mission sponsored by Kountze Memorial Church in Omaha has been transferred to the synod upon recommendation of Kountze's pastor, Walter H. Traub. With aid from the Board of American Missions, the synod will develop the mission into a congregation.

THE CENTRAL STATES SYNOD gave over 114 per cent of its 1954 Lutheran World Action quota and over 90 per cent of its apportionment, Treasurer Paul Palmquist reported last month. ULC average for LWA giving was 112.9 per cent.

An LWA rally will be held on the evening preceding the convention of the Central States Synod at Kountze Memorial Church, Omaha, on May 9. Speaker will be Dr. Edwin Moll, LWA representative in Jerusalem. ULC representative at the synodical convention will be Dr. Henry Endress, secretary and executive director of the Lutheran Laymen's Movement.

Five stewardship meetings for pastors will be conducted in April by Chester A. Myrom of the Lutheran Laymen's Movement staff. Meetings have been arranged to give all pastors of the synod an understanding of the sector project which was undertaken su cessfully in the Iowa Synod in 1954. Th will begin at 10:30 A.M. and end at 2:3 Mr. Myrom's schedule is: April 11, P body, Kan.; April 12, Lawrence, Kan.; Ap 13, Hanover, Kan.; April 14, West Poi Nebr.; April 15, Oshkosh, Nebr.

A NEW BUILDING for St. John's Chur Ohiowa, Nebr., will be completed late t spring. Cornerstone was laid Feb. 6, w Synodical President C. H. Zeidler as speak The new church will seat 250. The full s needed for the building has been pledg Pastor B. W. Hartman reports.

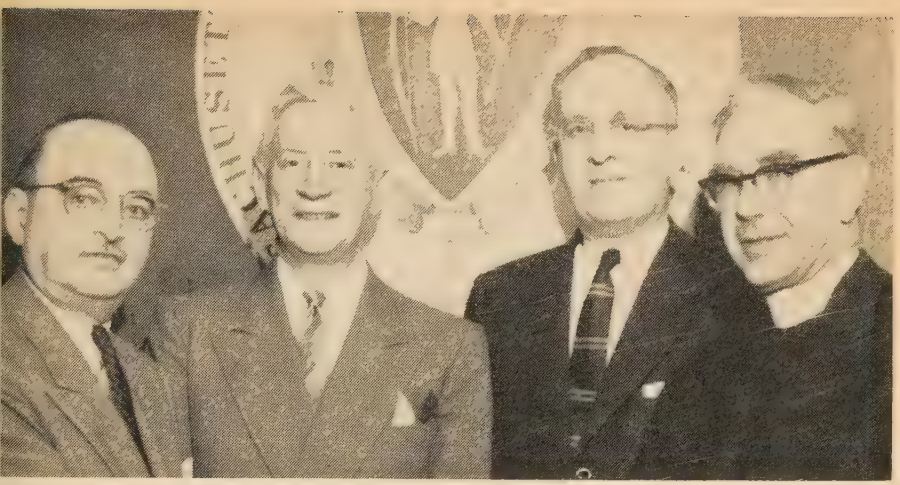
June 17 marks the 95th anniversary organization of Salem congregation of F tanelle, Nebr., by Dr. Luther M. Kuh who was at that time organizing the f church of the General Synod in the braska Territory. He was brought to Fontanelle area by Lutheran families w had moved from Quincy, Ill.

In a copy of the address of Luther Kuhns, delivered at the 75th annivers of Salem congregation, there is this st ment:

"The first church Dr. Kuhns organized Nebraska was Emmanuel—now Kour Memorial, Omaha, Dec. 5, 1858, with members. The second church was Salem Fontanelle, with 33 members, June 17, 18 and the third was Emmanuel at Dak City, Nebr., in Mr. Virtue's storeroom, 22, 1860, consisting of seven members. record is in Dr. Kuhn's own handwriti

THE BELL which for many years ca Lutherans of Long Island, Kan., to serv is now hanging in St. Mark's tower, At son, Kan. It was rung for the first time St. Mark's on Ash Wednesday evening. ter the church at Long Island was sold, bell was stored at Camp Wa Shun Ga.

AMONG THE CONGREGATIONS: Minia



TH IN ACTION: G. Allan Dash, Jr. (second from right), Philadelphia labor arbitrator and minent Lutheran layman, was elected vice president of the National Academy of Arbitrators nation-wide organization's convention in Boston last January. The successful arbitrator of indus- l disputes is a member of the ULC Executive Board, of the Board of Directors of Philadelphia inary, of the Lutheran Laymen's Movement for Stewardship. "In my job," he says, "I am ded by my regard for Christian charity . . . I have the courage of my convictions." Other cers of Academy of Arbitrators shown with Mr. Dash in picture are (from left) President Aaron vitz, Vice Presidents Sidney A. Wolff, Rev. Leo C. Brown, S.J.

d crosses were distributed to all attend- Ash Wednesday service at First Church, braska City, Nebr. Members were asked wear the cross during Lent . . . Three vices on Sunday are being held during it at First St. Paul's Church, Hastings, or., and Salem, Fremont, Nebr. . . . The ard of Foreign Missions has called John son to serve as missionary to Malaya er his graduation from Central Seminary. Nelson's wife is the daughter of Dr. Mrs. E. G. Wood, ULC missionaries in ia.

The Rev. William H. Goede, Ellis, Kan., been elected chairman of the Kansas 5 All-Lutheran Food Appeal. Pastor ede has accepted the call to Trinity urch, Hays, Kan., effective April 1 . . . alled were the Rev. Olney E. Eaton Zion Church, Hutchinson, Kan., Jan. 30 the Rev. Henning B. Pearson at Grace urch (formerly South St. John's), owa, Nebr.

The wife of Dr. Fuller Bergstresser, pastor of Trinity Church, Abilene, died Feb. 4. Pastor Walter H. Moeller preached the sermon and represented the synod at the service. Mrs. Bergstresser was 89.

Mrs. William Harder, wife of a retired ULC pastor, died on Jan. 11 at Tabitha Home, Lincoln, Nebr. Among her survivors is Miss Helene Harder, missionary in Japan.

INDIANA

Camp Lutherwald to Get New Lakeside Auditorium

By ROBERT H. HEINE

FORT WAYNE—A new auditorium for Indiana Synod's Camp Lutherwald on South Twin Lake, near Howe, will be completed in time for the 1955 camping season. Announcement of the construction of the building was made by Donald M. Dow, camp director. The 30 x 80 foot building will be made of concrete blocks, and will include a large fireplace and a ten-foot porch, sixty

feet long, facing the lake. Funds for the new building will be provided by the Indiana Synod's Four-in-One Appeal and by special gifts from congregations.

A music camp for juniors has been added to the schedule for 1955. Mr. Richard A. Carlson, minister of music at Trinity Church, Ft. Wayne, and Miss Harriet Whonsetler, Ft. Wayne, will lead the music camp, which will hold its sessions during June 19-26.

Regular camp periods will begin June 26 and run until Aug. 14. The study group of the Women's Missionary Society will meet at the camp June 15-17.

AMONG THE CONGREGATIONS: St. Mark's, Auburn, Dr. Allan Hauck pastor, dedicated a $20,000 parsonage Feb. 27. The former parsonage is now used as a parish house . . . St. John's Church, Otterbein, the Rev. O. B. Noren pastor, dedicated an addition to the church building Feb. 27. St. Paul's Church, of the same parish, has completed an extensive improvement program. The two congregations joined in the presentation of a car to Pastor Noren . . . Bethany Church, South Bend, the Rev. George Schuette pastor, has purchased an organ for their house-chapel.

Dr. E. W. Mueller of the Division of American Missions of the National Lutheran Council spoke at a rural church rally at Phanuel Church, Wallace, Jan. 30. "The rural church must live in the combine age, not in the age of the scythe or the reaper," warned Dr. Mueller. "We must not get ends and means mixed, so as to think of people as a means of building a church rather than the church building people."

Church councilmen from central Indiana met at Ebenezer Church, Indianapolis, Feb. 13, to study the work of the church. Discussion groups were conducted on stewardship, evangelism, fellowship, and the spiritual life of the congregation. Dr. Roland C. Matthies, vice president of Wittenberg College, and the Rev. Howard A. Weeg, pastor of Glenwood Church, Toledo, were speakers.

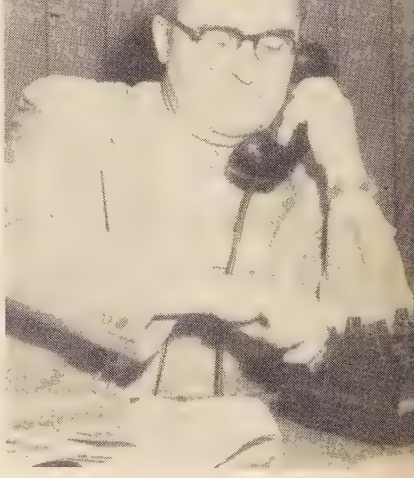
Two Pastors Form Team To Serve Denver Church

By OLIVER F. WEAVER

DENVER—A unique pastoral relationsh was established at Messiah Church, Denv when the Rev. Alton M. Motter, executi director of the Chicago Sunday Eveni Club, accepted the call to become Messia co-pastor together with the Rev. J. Benn Weaver who has served as senior past since last July. The two pastors will sha equal responsibilities in ministering to t congregation.

The "team" arrangement will reunite t two pastors after a separation of 12 yea In 1942, when Mr. Weaver was a semina student, he assisted Pastor Motter at R deemer Church, Harrisburg, Pa. Both m isters are graduates of Gettysburg Semina

Following a 13-year Harrisburg past ate, the Rev. Mr. Motter served five ye as executive secretary of the St. Paul, Min



CO-PASTOR FOR DENVER CHURCH

The Rev. Alton M. Motter, shown at his d as public relations executive for last ye World Council of Churches convention.

ıncil of Churches and, since 1951, as ex-tive director of the Chicago Sunday Eve-g Club, an organization which sponsors kly religious programs in Chicago's Or-stra Hall. Last year he served as public ıtions executive for the Second Assembly he World Council of Churches at Evans-.

Mr. Motter has been managing editor of *Pulpit,* a professional magazine for nisters, and editor of the *20th Century arterly,* a Christian education publication. directed the department of radio and vision of the Church Federation of Chi-o for two years. He has edited two vol-es, *Sunday Evening Sermons* and *Great eaching Today,* each containing sermons l addresses delivered before the Sunday ening Club.

A Preaching-Teaching-Reaching Mis-n has been set for the Denver area during week of Oct. 23-30, including the Refor-ıtion services, for all National Lutheran ıuncil churches . . . The Rev. Clifton M. eihe, of the Board of Social Missions, met h ministers and laymen in Denver Feb. and outlined plans for an intensive week evangelism.

Committees are now being organized for ery phase of the program. General chair-n is the Rev. J. Benner Weaver, Messiah stor. The Rev. Reynold N. Johnson, pas-of Bethany Church (Augustana), is sec-ary.

Synod reports show a 12 per cent increase in church attendance for 1954. Highest increase was achieved by Good Shepherd, Denver, with 42.5 per cent, followed by Holy Cross, Wheatridge, with 39 and St. Paul's, El Paso, with 35 per cent. Baptized membership of synod increased 10 per cent. The largest number of new members, 190, was received by Messiah, Denver.

The new church to be organized in El so, Texas, April 3, will be named St. nothy. Mission developer is the Rev. le W. Hultgren. Synod President John Futchs will officiate. A parsonage has en secured for Pastor Hultgren, address 24 Parrah Road.

The Rev. Raymond W. Bartels, pastor of Zion Church, Trinidad, Colo., has been elected president of the Council of Churches of that area . . . Eugene H. Rights has been elected area chairman of the Lutheran Laymen's Movement for Stewardship.

St. Paul's Church, Denver, Dr. Elmer W. Harner pastor, has called as assistant pastor Seminarian William A. Good, who expects to be on the field following Central Seminary commencement. He succeeds the Rev. Burnell J. Peterson who went to Bay Village, Ohio.

St. Luke's Church, Albuquerque, N. M., Donald C. Simonton pastor, has purchased a second all-steel building for parish use . . . Good Shepherd Church, Denver, will launch a $25,000 campaign to finance a building for Sunday school and parish purposes . . . Services at Grace Church, Casper, Wyo., Theodore Moehring pastor, were broadcast over Station KVOC during February.

MARYLAND

Maryland Churches Mark Gains In Members and Contributions

By WILSON P. ARD

Hagerstown — Maryland congregations added 5,011 confirmed members to their rolls in 1954. This was a net gain of 649, bringing membership in the synod to 70,253, according to figures from the statistician, Dr. Elwood S. Falkenstein. The communing membership is 46,931—a gain of 853.

Contributions for all purposes were $4,050,279. Of this amount $697,623 was for benevolences. Contributions for new churches or improved properties exceeded those for current expenses. Total increase for all purposes over 1953 was $708,283.

Value of all properties is marked at $22,249,925, an increase of $1,453,224 over 1953 and $7,616,718 over 1950. Average contribution per member was $86.33, divided as follows: current expense, $33.93; benevolences, $14.85; unusual expenses, $37.55.

MARYLAND . . .

In preparation for the ULC evangelism program in the Maryland Synod, a Preaching-Teaching-Reaching workshop for pastors will be held in Zion Church, Middletown, June 8.

QUESTIONS were asked by Dr. Walter B. Freed, pastor of Luther Memorial Church, Washington, at the pre-Lenten Retreat in Frederick.

"Why is it that Christianity is not accomplishing more? Why is the pastor's ministry not as effective as he had dreamed? Why are our personal lives not more victorious?" Dr. Freed asked.

"The answers to our Lenten concerns," he said, "are to be discovered in keeping company with Christ through: 1) pondering the Gospel, going to Nazareth, the place of discipline, and going to the cross to behold redemption; 2) meditating day and night, taking time to hear the voice of Christ."

Speaking on "The Atonement for Me and You," Dr. Abdel Ross Wentz emphasized that "we are not saved as nations or families but as individuals."

"The Atonement and the Spirit of Forgiveness," presented by Dr. L. Boyd Hamm, St. John's Church, Hagerstown, centered on the thought that forgiveness is one of life's most difficult experiences.

Hearing a Sunday school lesson taught from a hospital bed 70 miles away was a new experience for members of Trinity Church, Smithsburg. The lesson came by way of tape recording made by Trinity's pastor, James G. Horn, who was stricken with polio several months ago. Pastor Horn has been under treatment in a Baltimore hospital.

Celebration of the 150th anniversary and burning of the mortgage went hand in hand in Woodsboro congregation. Synod President J. Frank Fife participated in the service. The Rev. Raymond C. Myers is pastor.

The goal for a building fund at Good Shepherd mission, Frederick, the Rev. Carroll L. Boyer pastor, was $17,000. When all the pledges were in, $19,000 had been reached. Forty children under confirmation age pledged $650 . . . A $13,000 buildin fund drive was launched by Haven missio Hagerstown, Dr. J. Frank Cauble pastor.

"Good citizenship is developed throug information, inspiration and participation, said Dr. Earl T. Hawkins, president of Stat Teachers' College, Towson, speaking at th annual Hagerstown YMCA recognition din ner. Special tribute for his outstanding lead ership as general secretary of the "Y" wa paid to Harold E. Peters, prominent church man and treasurer of Trinity Church.

Chester Lang, vice president of public re lations for G.E., told a Hagerstown servic club group that "it is vital to bring to ou business life a basically moral attitude an a Christian way of thought." "To meet th exacting demands of both Christianity an business," he said, "we need to be strength ened with an abiding faith in the inherer rightness of our system and in the mor ideals that we as Christians hold."

The status and work of the church i India, Pakistan and Ceylon were discusse by Mrs. J. Frank Fife in her review of th foreign mission study book *Under Thre Flags* at a dinner meeting of the Weste Conference Women's Missionary Societi in Trinity Church, Hagerstown. About 20 attended.

MINNESOTA

Governor Freeman Tells Clergy of Ban on Partying

By PAUL LUTHER WETZLER

MINNEAPOLIS—Minnesota's Governor O ville Freeman had some stern words to s about how state government officials shou behave. Addressing 150 Protestant mi isters of Minneapolis at a breakfast meeti on March 7, he announced that he had o dered officials to "end drinking and partyi with people they are to regulate." The have been cases where whole staffs of sta departments have gone to lavish parties. H said: "I want no more two-, three- and fou hour lunch hours over martinis after whi

CAMPUS

MIDLAND COLLEGE—Emphasis on ne need for Christians to work in sec-lar vocations and professions was tressed at Christian Vocation Week ctivities here, March 15-17. Four ULCA epresentatives took part in student con-erences: Dr. Vernon L. Strempke and Miss Mildred Winston, both of Washing-on; the Rev. L. C. Pretty, Lincoln, Nebr., director of the Nebraska Lutheran ocial Service; and Miss Josephine Darm-taetter, of the Women's Missionary So-iety, Philadelphia.

GETTYSBURG COLLEGE—A crea-ive writing workshop in the field of the hort story is being conducted for a select lass of ten students by Mrs. Kressman aylor, professor of English at Gettys-urg. Mrs. Taylor is widely known as he author of a now famous short story, Address Unknown." Her Friday eve-ing class is one of eight non-credit ourses which the college is offering this eason in its adult education program. Other subjects covered by the program nclude soil management, horticulture of ruit trees, photography, oil painting, in-ect pests, collection and appreciation of ntiques, and public speaking.

HARTWICK COLLEGE—From Miss Ethelwyn Doolittle of Oneonta, N. Y., Hartwick has received a valuable collection of letters, photographs and miscellany connected with the life and career of John Burroughs. The donor was a close personal friend of the famed naturalist and poet.

MUHLENBERG COLLEGE—Enrollment statistics recently compiled show that 37.5 per cent of the 716 students at Muhlenberg this term are Lutherans. Other Protestant denominations account for more than 29 per cent of the student body, while 20 per cent are Roman Catholics, and about 13 per cent Jewish. There is one Moslem student enrolled.

GETTYSBURG COLLEGE—Fraternity pledges performed repair and maintenance work at a local retarded children's school and on Gettysburg Battlefield recently as "Help Week" projects. Under supervision of the college's Interfraternity Council, pledges of 13 fraternities wielded paint brushes and tools in the paint-up, clean-up, fix-up campaign. "Help Week" was substituted for the traditional "Hell Week" several years ago by the Interfraternity Council.

---

employees come staggering back to offices."

overnor Freeman is a member of Eben- Church (Augustana Lutheran), Minne-is, member of the church council, and an who gives Sundays to "God, church family."

OOD SHEPHERD CHURCH, Spring Park, be organized on Palm Sunday with at 180 confirmed members. The Rev. d W. Franke is organizing the mission. ross of Glory Church, New Brighton, Rev. John G. Metzker pastor, was or-zed Feb. 27 with 174 confirmed and baptized members. Northwest Synod ident Paul E. Bishop preached at two ning services. The Northwestern Semi- Choir sang at an afternoon service when the first church council was installed.

THIRTY-ONE Minneapolis girls and five boys—all in their teens—were apprehended by the police as "gang-robbers" and "shoplifters." Of the loot pilfered from stores, they returned to the court room at least $4,000 worth. Total value of goods stolen will never be known.

While these teen-agers were working along the "broad way," scores and scores of young people of our churches were engaged in teaching Sunday school, singing in choirs, thinking through and working out programs for the good of other thousands of the youth of our churches and communities.

The Minnesota State Luther League, for example, deserves a round of applause. The March "League Letter," in a neat, fresh lay-

out, is filled with news about happenings and coming events. Reading about the mission study program, maps, Christian vocations, LLA convention, evangelism, tithing —makes one wish to get in on every phase of the work among the youth!

The Lake Camp Board, Central Conference, released its camp schedule for the current year. There will be three weeks for juniors; three for intermediates; one for seniors. For Post-Hi there's the weekend June 17-19 and "A Leadership Retreat" on Aug. 26-28. Women of the conference are scheduled for two retreats on June 24-26 and June 26-28. Brotherhood weekend—Sept. 9-11.

Pastor Paul Luther Wetzler was elected to his twelfth term as president of the Lutheran Student Foundation of Minnesota. Other officers include C. L. Nasby, Minneapolis, and the Rev. A. G. Fellman of Duluth, vice presidents; the Rev. Arndt L. Halvorson of Minneapolis, secretary; and Osgood Magnuson of St. Paul, treasurer. Total receipts, excluding special grants, for 1954 were: $42,586.91—a net gain of $7,303.97 over 1953.

Columnist George Grim, *Minneapolis Tribune*, devoted a column to the work done at Hope Church, Minneapolis, and more particularly of what is now being accomplished under the leadership of the Rev. William S. Dion. Rapidly outgrowing present quarters, the congregation has purchased five large lots for its new church building.

In April it's "Men for the Christian Ministry." Pastors will exchange pulpits and special services will be conducted in an effort to interest young men in the ministry. Synodical Youth Director Clarence B. Lund says "co-operation is excellent. Interest is high." Congregations will be told of the shortage of men for the ministry and of the need of "men and money" to plant the church.

During the past nine years under the leadership of Dr. Alfred O. Frank, Reformation Church, St. Paul, spent $50,000 on improving the inside of the church building. In the same period this congregation is credi with $100,000 benevolence.

Cross of Christ Church, St. Louis P (Minneapolis), the Rev. Milo W. Gerb ding pastor, received a check for $12,(from the father of two active laymen his congregation. He wrote that he grateful for the service rendered by his s in pioneering this mission church. The c gregation recently laid the cornerstone o $60,000 building.

OHIO

Hospitalization Plan Pays Off For Ohio Parsonage Families

By E. RUDOLPH WALBORN

COLUMBUS—For five years the Synod Ohio has had a group hospitalization p operating for its parsonage families. cost has been borne by the synod. The p is administered by the Central Hospital S ice, Columbus, the Blue Cross agency Central Ohio.

At two synodical conventions prece its adoption, and at each convention s then, the plan has been under discuss Other ULCA synods have shown inte and have asked questions.

To evaluate the plan's usefulness, the edical committee on pastors' salaries aid sent questionnaires in January to 247 parsonage families enrolled in the during 1954 and got 237 answers. At a of $10,327.70 to the synod in 1954, people were provided with hospitaliza protection, in addition to ten families reporting.

Of the families reporting, 60 had on more of their members in the hospital, a total of 625 days. The hospital bill these families was $13,214.43, not inclu a bill of $1,760 for a pastor not cov by the plan, and a bill of $277.03 f widow who was not a member of the g plan. The group hospitalization plan $9,830.50 out of the $13,214.43 due.

Chairman C. Myron Danford, St. P

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

wark, and members of his committee are ased over the operation of the plan and return for the premium investment made the synod. They have a sheaf of letters appreciation saying "thank you" for pro- tion afforded parsonages in hopitalization ergencies.

ONLY MILFORD BUOB and Luther Ice ld leave Fairborn for Philadelphia to cuss plans for the new $100,000 parish use for St. Mark's congregation with the v. Edward S. Frey, executive director of ULCA Department of Church Architec- e. But they made a tape recording of ir talk, so that the building council could ar the expert's advice after the representa- es returned home. By Easter the congre- tion hopes to have $42,000 in hand and rt construction.

The Women's Guild of Wittenberg Col- ge is at work this year building up their 5,000 fund. When the goal is reached— rget date is Jan. 1, 1956—they will under- rite conversion of the old Zimmerman li- ary into a home economics building. By e end of the year the college expects to be le to move into the new $1,500,000 apel-library. The library will be housed three floors beneath the chapel. Since e building stands on a slope, the three ories lie above ground-level on the library trance side.

After 39 years in the ministry, Pastor . C. Donaldson resigned at First Church, ncaster, Feb. 15. He will continue to pply the congregation until May when Albert Kingston, Jr., a Hamma Divinity nior from Daytona Beach, Fla., will be- me pastor.

ACIFIC SOUTHWEST

an Diego to Dedicate ew Lutheran Hospital

By HOWARD L. LOGAN

LOS ANGELES—The third hospital under e direction of the Lutheran Hospital So- ty of Southern California will be dedi- ted in San Diego on April 3. Superintendent is ULC layman Dr. Ritz Heerman. The institution will be known as Donald N. Sharp Memorial Hospital. One of its features is a small chapel furnished by the Lutherans of San Diego. ULC Pastor Quentin P. Garman and other Lutheran ministers have been responsible for furnishing the chapel.

The synodical parish education committee, meeting in Pasadena with the Rev. Harner M. Middleswarth of the ULC Board of Parish Education, planned important synod-wide projects. Among them are: Pre-confirmation rallies in March, vacation church school workshops in April, church school workers' conferences in September. The Rev. Titus R. Scholl is chairman of the committee. An office for the distribution of audio-visual aids was set up under the direction of Sister Marian Maurer at Grace Church, Richmond.

> Results of the recent Preaching-Reaching-Teaching Mission in the Bay Area of synod have been tabulated. The 16 ULC churches which participated contacted 1,500 persons; 250 enrolled in pastors' classes for membership, 100 expressed a desire to unite with churches by letter of transfer and 17 by reaffirmation of faith. Over 175 children were contacted for the Sunday schools. Close to 500 members participated. These totals represented about 50 per cent of the results for the entire NLC mission.

Dr. and Mrs. Roy M. Dunkelberger, missionaries to India, have been speaking in many of the synod's parishes during Lent. Dr. Donald L. Houser and Dr. Karl S. Henry of the staff of the Board of American Missions have been visiting the synod, looking over new fields and inspecting present mission properties and congregations.

Dr. Adolph Keller of Geneva, Switzerland, spoke recently in First Church, Redlands. It was one of the few West Coast addresses made by the world-famous churchman this year. He is a friend of First Church's pastor, the Rev. John D. Foerster . . . One of First Church's members, Dr. Wayne Bohrnstedt, has written his first symphony which was played a year ago by the

PACIFIC SOUTHWEST . . .

Los Angeles Symphony and was performed again in Redlands recently . . . First Church has purchased a nearby house for the development of its Sunday school program.

The Southern Conference of the synod met in late March to make plans for Camp Yolijwa. At the last meeting of synod, camping was placed on a conference basis beginning in 1956. The only synod-owned and operated camp will thus become a conference camp, and funds must be raised for the development of the new campsite at Oak Glen.

PENNSYLVANIA

Lehigh Valley Feels Need For Lutheran Hospital

By HENRY W. SNYDER, JR.

ALLENTOWN—Strong sentiment favoring establishment of a Lutheran hospital in the Lehigh Valley was touched off by a "trial balloon" newspaper survey published in the *Allentown Call* March 6. Several pastors pointed to the need for additional hospital and the large Lutheran population of the valley, which constitutes one twenty-fifth of the membership of the United Lutheran Church.

Laymen were quick to caution that "such a project should not be inaugurated until Muhlenberg College is on a sound financial footing." Editorializing, the *Bethlehem Globe-Times* said, "Exactly where the Bethlehem and nearby Lutherans fit into the hospital idea which originated in Allentown has not been made entirely clear . . . economic prudence would direct that any new hospital plans consider the long-range needs of the Lehigh Valley as a unit, rather than any single sector of the area."

ST. PAUL'S CHURCH, Allentown, has joined the growing list of "city churches" in the Allentown Conference conducting two services every Sunday morning. There are seven such churches in the Allentown area, five in the Bethlehem area, and two in Easton. Of the fourteen churches, three are "language" churches, with one of the two morning services in English.

At least one pastor, Paul Kidd of Easton, reports a 20 per cent increase in total attendance since the early morning service was begun last September. St. Luke's Church, Easton, has "Matins" at 9:15 A.M. in the church sanctuary as the opening worship for all age groups of the Sunday school. When youngsters go to their classes, parents remain in the church for a Bible lesson or a sermon by the pastor. A second service follows at 10:45 A.M.

Dr. Franklin Clark Fry will speak at the community Lenten service in First Reformed Church, Easton, March 29. Among other prominent American clergymen speaking in this 1955 series are Dr. John S. Bonnell and Dr. Albert Penner of New York City.

Downtown Lutheran churches of Easton have united in a series of Sunday evening Lenten vespers. Similar union vespers are being conducted by the Durham, Ferndale and Riegelsville parishes. Allentown Lutherans have a leading part in the dail

WANTED

25 to 50 used Common Service Hymnals. Please write, stating cost, to Bethlehem Evangelical Church, 10th St. West and St. Johns Avenue, Billings, Montana.

WANTED

Organist and Choir Director who can also help in the Religious Education program. Write to St. John's Lutheran Church, 303 Arch Street, New Britain, Connecticut.

BIBLE LAND TOUR WITH EUROPEAN EXTENSION

All expenses from $1,494 (via air). Leaving July 11. Personal Escort. Write: LUTHERAN BIBLE LAND TOURS, c/o Messiah's Lutheran Church, South Williamsport, Pa.

WANTED—PARISH WORKER

Trinity Lutheran Church, Hagerstown, Md., is in need of a trained young woman to serve in enlarging an established program for children and young people and also to do parish visitation. Excellent opportunity in congregation of approximately 1,700 members. No choir direction. Good salary. Inquiries should include training, experience, age and recent photo. Write Frank S. Leiter, 34 West Washington Street, Hagerstown, Maryland.

nmunity Lenten services held each noon Zion Reformed Church. Pastor Richard ick heads the planning committee.

Sister Esther Bunge has been named ministrative assistant to the superinten- nt of the Good Shepherd Home, Allen- vn. The home has 170 guests. The new istant will co-ordinate the work of vari- s departments. For several years she has en parish deaconess at Trinity Church, eenville, S. C. Previously she had served years at St. John's Church, Easton.

Fifty-five pastors of the Allentown, Easton, d Bethlehem Lutheran Pastoral Associa- ns attended a pre-Lenten retreat in Mes- h Church, Bethlehem, Feb. 15. Dr. Har- y D. Hoover, Gettysburg, led the discus- n on "A Pastor's Preparation for Lent." Mrs. Ephraim Everitt is the new presi- nt of the Ladies' Auxiliary of the Good epherd Home, succeeding Mrs. Ralph ood.

St. Mark's Church, Allentown, recently served its 70th anniversary.

The restored parish building of St. Paul's ird Church, Easton, was dedicated Feb. . Part of the building was given by Mr. W. St. Clair, Easton, as a memorial to s deceased wife.

Mrs. Jessica Holton, a prominent bene- ctor of eastern Pennsylvania Lutheran in- tutions, died in Bethlehem, Feb. 16. In 26 she and her sister were the donors of e present building of Holy Trinity Church, tasauqua. Her family gave the Holton ildren's cottage at the Topton Home.

Allentown Conference Brotherhood will ld its second quarterly Wednesday eve- ng rally April 20 at Muhlenberg College. e topic will be "Christian Higher Edu- ion, and Our Responsibility to Muhlen- g."

Church-College Day will be observed at uhlenberg April 16, when Ministerium Pennsylvania pastors have been invited bring boys of their congregation in high ool junior and senior classes. A preview co-education, with plans for the site and nstruction of a new dormitory, will be lined for the visitors.

Please mention The LUTHERAN when ordering from these advertisers

SEED CATALOGUE IN GERMAN LANGUAGE

of our GARDEN SEEDS will be sent to you free upon request. Special varieties for German people. Write us in German. William Dam Seeds, R.R. 1, Sarnia, Ont., Canada.

THE LANKENAU SCHOOL
Boarding and Day School for Girls.
Pre-School through High School
- Fully Accredited
- Beautiful Campus
- College Preparatory or General Courses

Write
Sister Lydia Fischer
3201 West School House Lane. Phila. 44, Pa.

Historical St. John's
81 Christopher Street
"The Lutheran Church in Greenwich Village" extends a warm welcome to visitors in New York City
Sunday School, 9:30 A.M.; Worship Service, 11 A.M.
Fred P. Eckhardt, Pastor

IN MIAMI
"Air Conditioned"
St. Paul's Lutheran Church
3360 W. Flagler St., Miami, Florida
Carsten H. Ludder, Pastor
Sunday Worship 9:30 and 11:00 A.M.
Sunday School 9:30 A.M.

Clara Maass Memorial Hospital
(Lutheran Memorial Hospital)
School of Nursing
Three-year accredited course.
School affiliated with Upsala College.
Applications now being considered for September 1955 and 1956
For full information
Write to
Director of Nursing
CLARA MAASS MEMORIAL HOSPITAL
Newark, New Jersey

Pocono Crest Camps

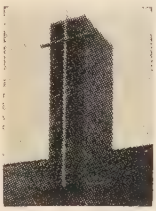
Pocono Pines Pa.

CHICKAGAMI for BOYS
NAWAKWA for GIRLS

30th Season. 2000-Acre Estate. Lake. Balanced program of sports and creative activity. Experienced Counselors. Physician. Lutheran Services.

4 Weeks $160—8 Weeks $295

Illus. booklet "TL" N. Y. Office
Room 1274, 11 W. 42nd St. LO 5-1550



CARTHAGE COLLEGE

. . . one of the U.L.C.A.'s best colleges, Carthage has been noted since 1870 for its excellent instruction and personalized attention for students.

Write—Director of Admissions
Carthage College, Carthage, Ill.

PA.: ALLENTOWN . . .

Allentown Lutheran Nurses' Guild ha sponsored a series of Lenten Bible studie at Allentown General Hospital, with classe conducted by Pastors Charles Fisher, Hage Staack, Phares Beer, and Dr. Russell Stin

—Changes of Pastorate—

NORTH CAROLINA

BEAM, KEITH. From Friedens Church, Gib sonville. To Good Shepherd Church Brevard.

PACIFIC SOUTHWEST

GENSZLER, GARRETT F. From St. Jame Church, Marinette, Wis. To Tucson Ariz., mission developer.

PENNSYLVANIA MINISTERIUM

BAGGER, RALPH. From St. Mark's Church Allentown. To Immanuel Church, Ea Lansdowne. 708 Pembroke Ave.

DEWALT, MARVIN. From Grace Church East Bangor. To West Morrisville, mi sion developer.

JENTSCH, THEODORE W. From Air Forc

Third Annual

PASTOR'S INSTITUTE

Wagner College

August 1 to 6, 1955

Combine . .

Intellectual Stimulation
with a
cool, comfortable vacation in
New York City

FAMILIES WELCOME

For information, write
Director of Summer Session
Wagner College, Staten Island 1, N. Y.

Chaplaincy. To Nuremberg parish.

YER, DONALD D. From Good Shepherd Church, Concord, Calif. To Trinity Church, Germantown, Philadelphia, assistant pastor. Stenton Court Apt. F4, Sprague and Hortter Sts.

PINKING SHEARS

Only $1.95 postpaid. Chromium plated, precision made. Manufacturer's Christmas overstock. Guaranteed $7.95 value or money refunded. Order by mail. Lincoln Surplus Sales, 1704 West Farwell Ave., Chicago 26.

THE Westminster PRESS

How to be an Effective Church Woman

By CAROLYN P. BLACKWOOD. How women can achieve greater recognition in the Church and make greater contributions to its work. $2.50

How Christian Parents Face Family Problems

By J. C. WYNN. A wise, reassuring, always cheerful book on perplexing everyday problems. $2.50

A Serious Call to a Devout and Holy Life

By WILLIAM LAW. (Edited and abridged by John W. Meister and others). A new, abridged edition in modern English that makes Law's message clear to all readers. $2.50

At all bookstores
THE WESTMINSTER PRESS
Phila. 7

SPECIAL VALUE

2 DeLuxe Retractable Ball Pens and 2 Extra Refills, $3.00 value all 4 for only $1.00 postpaid, satisfaction guaranteed. Martin Products, 4231 McLaughlin, Culver City, California.

CHANGES OF PASTORATE . . .

REICHLEY, GLENN C. From Spies-Oley parish. To St. Paul's Church, Hawley. 405 Church St.

RULOFF, CHARLES H. From Leesport parish To Blandon-Tuckerton parish. 30 Mt

NOW FROM WURLITZER

a new church organ with high fidelity traditional tone

During its development we believed that the new Wurlitzer Church Organ would offer the most liturgical tone in the electronic organ field. Now we're sure of it.

One reason is that the Wurlitzer Organ has the only natural musical source of tone in the entire electronic organ field —the famous Wurlitzer Reed.

Another reason is Wurlitzer's all-new high-fidelity sound system which assures finer tone colors and truer fidelity to traditional organ voices.

Be sure to hear the new Wurlitzer. You'll be pleased with its magnificent tone — and surprised by its modest price.

SEND FOR FREE CHURCH ORGAN FUND-RAISING KIT

Model 4601
New Wurlitzer Organ.
Prices start with Spinette—
$1325. F.O.B. North
Tonawanda, New York.

WURLITZER ORGANS
Music's Richest Voice

The Rudolph Wurlitzer Company
Dept. L5-3 North Tonawanda, N. Y.

Please send me your free fund-raising kit.
Also information on your new church organ.

Name _____

Address _____

City _____ County _____ State _____

aurel Ave., Temple.

SOUTH CAROLINA

CULLOUGH, PAUL G. From Mt. Pleasant Church, Saluda. To Pilgrim and Providence churches, Lexington.

UNT, N. D. From St. John's Church, Hollywood, Fla. To Union-Whitmire parish, Whitmire.

DECEASED

Rev. W. Frederick Adolphsen

The Rev. W. F. Adolphsen, 65, died Feb. in Passavant Hospital, Pittsburgh. Death s due to cerebral thrombosis. Failing lth for several months resulted in his ignation at Trinity Church, Bridgeport, io, and retirement last Dec. 31.

Pastor Adolphsen was a native of South nd, Indiana. He was educated at Thiel llege and the Chicago Lutheran Theoical Seminary, and ordained by the Chigo Synod in 1919. Following his marge to Miss Keturah Kepple of Greenville, ., they served a term in the Rajahmundry d, India. Since 1928 Pastor Adolphsen ved the following parishes of the Pittsrgh Synod: Prospect, Wilmerding-East Keesport, Youngstown, Pa., Masontown, Kean, and Bridgeport.

He is survived by his wife, sons David Gibsonia, Pa., and John of Bladensburg, d., and a daughter, Grace Mary, of Madi-, Wis. The funeral was conducted in nity Church, Bridgeport, by Pastors Earl Walker, P. W. O. Heist and Pittsburgh od President G. Lawrence Himmelman. erment was in Leechburg, Pa.

ULC CALENDAR

ril

21 Georgia-Alabama. Peachtree Road Church, Atlanta

28 South Carolina. St. John's, Spartanburg

28 North Carolina. St. Paul's, Wilmington

27 Kentucky-Tennessee. Memorial Church, Louisville

29 Virginia. Holy Trinity, Lynchburg

Say you saw it advertised in The LUTHERAN

Monroe FOLDING BANQUET TABLES

NOW, Monroe Folding Banquet Tables, at no extra cost, are offered with new-processed tops, highly resistant to most serving hazards. Write for catalog, direct prices and discounts to churches, schools, clubs, lodges, etc.

MONROE CO. 30 CHURCH ST. COLFAX, IOWA

An American woman explores the meaning and history of the Russian religion...

THE Candlelight Kingdom

A Meeting with the Russian Church

By RUTH KORPER

In this unusual book, Ruth Korper records the impressions of the Russian Orthodox Church which she gained from reading, attending services, and talking with Orthodox laymen and teachers. Her explanations of the beliefs and doctrines, and her description of the beauty and warmth of the services, will enable readers to understand better the position of the Church in present-day Russia, and to appreciate the great spiritual heritage which East and West could share.

wherever books are sold $2.75

The Macmillan Company

60 FIFTH AVENUE, NEW YORK 11, N. Y.

IN CONCLUSION . . . . . .

RECENTLY WE'VE PRINTED several articles and many pictures about new styles in church building here and abroad. We're in the midst of a great church-building boom. For generations to come, congregations will be worshiping in churches built during this decade.

Most current church construction makes use of modern or contemporary forms of architecture, rather than the old Gothic or Colonial patterns. Partly the reason is lower cost, partly the desire to have something different. Some of the contemporary-type buildings are strikingly beautiful and soundly constructed. Some are not.

Unfortunately, the contemporary is often only temporary. Two centuries ago many American churches were built somewhat like barns. This was contemporary, functional and inexpensive. Those early Americans knew how to build good barns, but they didn't know much about Gothic cathedrals. Then, less than a century ago, the Midwest was dotted with "Akron-type" churches that were nothing more than meeting rooms. They also were functional, contemporary, and ugly.

THERE ARE FADS in architecture in every generation. Our days will be remembered—sadly, I fear—for the rash of ranch house construction in crowded developments, with big picture windows that enable the inhabitants to have a good view of the picture window in the adjoining house. As soon as they move in, the owners usually find ways and means of covering up the windows. Another generation may look at our flood of picture windows with the same amusement with which we now view the useless gingerbread that decorated Victorian houses.

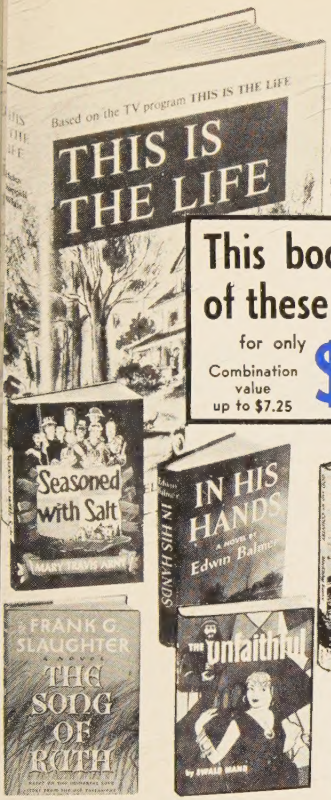
A great advantage of Gothic or Colonial type churches is that they look like churches. There's no difficulty in recognizing them for what they intend to be. And they have stood the test of time. Some modern churches which resemble a concrete circus tent or a greenhouse may be functional enough, but they fail to remind men of the holy and the eternal. In one community a very fine, sturdy and attractive modern church is popularly referred to as "Father So-and-so's Supermarket."

Architects who are so happy about using glass walls to "bring the outside inside" may never have known the experience of worship. The world is often too much with us. We need to draw apart from it. One of my happy memories is that of slipping into the old Brick Church on New York's noisy Fifth Avenue for a moment of prayer. Inside, it was quiet. The city's roar was muted. In peace and privacy, one could pray.

THIS IS NO DEFENSE of traditional styles. In some fine Gothic buildings the congregation freezes in winter and bakes in summer. If a tile comes off the roof it costs a small fortune to repair it. Church building must be practical.

Our main danger is that we fall for things just because they are novel. A thing isn't bad because it's old or good because it's new, or vice versa. In church building, we build not for a few years only, but for generations. People in A.D. 2055 will still be worshiping in structures built this year. That's why it's important that the contemporary and temporary aren't allowed to dazzle us. We need to achieve such a result that our children's children will say of us, "They built beautifully."

—ALBERT P. STAUDERMAN



THIS IS THE LIFE

by Helen Chappell White

10 Episodes In The Lives Of Your Favorite Television Family!

Based on the television series that has an audience of millions, Helen Chappell White records ten episodes in the lives of the Fishers.

THIS IS THE LIFE is a readable and memorable book, one that tells about a thoroughly practical kind of Christianity. It's a book you won't want to miss.

$3.50

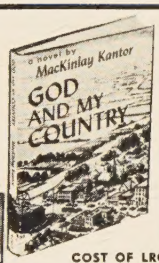
This book plus any one of these wonderful books

for only

Combination value up to $7.25

$3.50

If you join the Lutheran Readers Club now



COST OF LRC SELECTIONS

Your gift book for joining plus a gift book with every four books purchased means real savings to you. Some members saved as much as 38% on the books they purchased during their first eight months of membership!

SEND NO MONEY—JUST MAIL COUPON

But you cannot appreciate all the advantages of membership until you try it. Why not do so while you can have two books in the publisher's original edition for the price of one?

Your sole obligation as a member of the LRC will be to buy only three books a year. If you buy four books in one year, you earn a gift book—also in the publisher's original edition.

MAIL the Coupon NOW—before you forget!

CHOOSE ANY BOOK IN THIS COLUMN MAIL THE COUPON

THE SONG OF RUTH
by Frank G. Slaughter

A magnificent biblical novel based on one of the most beautiful stories of all times, the love of Ruth and Boaz.
Retail Price $3.75

SEASONED WITH SALT
by Mary Travis Arny

The story of a house, a family and a way of life. Told with humor and compassion, this story brings a lump to the throat as easily as laughter to the lips.
Retail Price $3.50

THE UNFAITHFUL
by Ewald Mand

The story of the Old Testament prophet Hosea, and his strange marriage to a faithless temple maiden. Retail Price $3.75

KATHERINE WIFE OF LUTHER
by Clara Seuel Schreiber

The moving story of the marriage and home life of the great Reformer and his wife, Katherine von Bora. Retail Price $2.75

GOD AND MY COUNTRY
by MacKinlay Kantor

A major writer portrays the scoutmaster in a small town. An appealing novel about the life of a simple American man who held in his care the destinies of hundreds of boys.
Retail Price $2.00

IN HIS HANDS
by Edwin Balmer

An unusually tense novel about a doctor and his fight for the life of his beloved who is suffering from leukemia. Retail Price $3.50

WHY WE ARE MAKING THIS OFFER

e want you to discover for yourself how convenient is to get the books you want when you want them. lso we want you to find out about the money saving atures in the LUTHERAN READERS CLUB. That why we are making this bargain 2-for-1 offer to new embers.

WHAT IS THE LUTHERAN READERS CLUB?

ere is a convenient and inexpensive way of securing e finest in current reading for the whole family—oks you are anxious to read but often forget to buy. ere is the easy economical way to become a well-ad person.

HOW LRC OPERATES

pon receipt of the coupon in this advertisement, we ll send you **THIS IS THE LIFE** and your REE book. Every two months we will send you the RC NEWS which will describe your next selection. LRC makes only six selections in one year.) If you ant that selection—do nothing. We will mail it to u automatically. If you do not want the club lection, simply return the form we will provide with ery copy of the LRC NEWS. To maintain member-ip you need purchase only three selections in one ar. With every four selections you purchase, we will nd you another book, absolutely FREE.

THE BEST IN BOOKS

RC makes available to you books from the current sts of leading publishers. All are in the publisher's iginal beautiful bindings—books you will be proud display in your bookcase.

THIS IS THE LIFE
and any one of the books below for only $3.50 if you join the LRC now.

LUTHERAN READERS CLUB
1232 Spruce Street, Philadelphia 7, Pa.

Please send me at once THIS IS THE LIFE as my first selection AND the book I have checked below as my gift book and bill me only $3.50 (plus 15c postage) for both books.

- ☐ In His Hands
- ☐ Katherine Wife of Luther
- ☐ God and My Country
- ☐ Song of Ruth
- ☐ Seasoned With Salt
- ☐ The Unfaithful

Enroll me as a member of the LUTHERAN READERS CLUB and send the LRC NEWS every other month so I can decide whether or not I want the selection described. My only obligation is to accept three selections every year. For every four selections I will receive a free book. 3-4/55

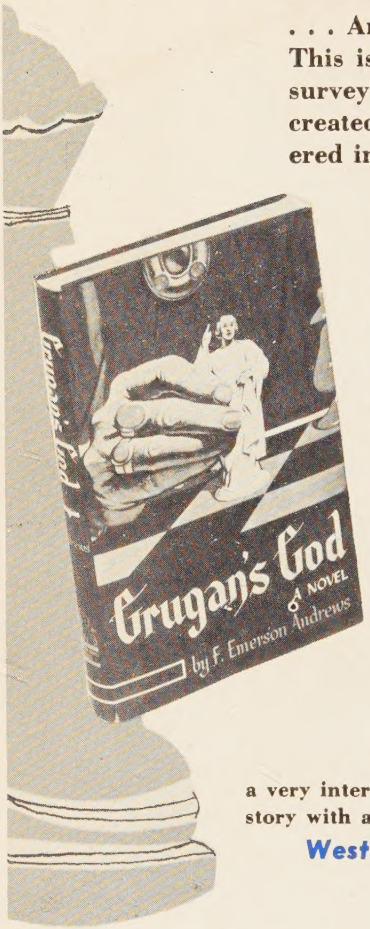
Name_____

Address_____

City_____ Zone____ State_____

"I make gods when I need them." . . .

. . . And needing a god Grugan created one. This is the story of Grugan, owner of all he surveyed, and what happened to him after he created a god for a strange country that flowered in a forgotten time. $3



GRUGAN'S GOD

by F. Emerson Andrews

THE REVIEWERS SAY:

. . . the more you know of the world, the more vividly you will recognize Mr. Andrew's intricate meanings and the more reasons for salutary uneasiness you will find in this sober, honest, bitter little story.

Bergen Evening Record

a very interesting novel . . . a story with a definite message.

Western Lutheran

. . . suspense to the last page.

Ansgar Lutheran

Order From Your Nearest Store

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison Street, Chicago 2, Ill.
17 W. Franklin Street, Baltimore 1, Md.
610 Smithfield Street, Pittsburgh 22, Pa.
1233 Hampton Street, Columbia 1, S. C.
11 Arzuaga St. (P.O. Box 335), Rio Piedras, Puerto Rico
3103 W. Sixth Street, Los Angeles 5, Calif.
17 Park Place, New York 7, N.Y.
237 King Street W., Kitchener, Ontario, Canada
219 W. Sixth Street, Austin 1, Texas
805 Locust Street, Des Moines 9, Iowa

The Library
Pacific Lutheran Seminary
3750 Marin Ave
Berkeley 8 Calif
Free